

THE PREACHING OF HENRY DRUMMOND

---

WITH SPECIAL REFERENCE TO HIS  
WORK AMONG STUDENTS

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A Thesis submitted to the Faculty  
of Divinity of the University of  
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Philosophy Degree.

by

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TO

MILDRED, MALCOLM, AND ELIZABETH

"So faith, hope, love abide,  
these three; but the greatest  
of these is love."

I Corinthians 13: 13.



## PREFACE

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The purpose of this study is to examine the life and work of a man who served with distinction and success for ten years as the unofficial preacher to students at the University of Edinburgh. His message helped to change the whole atmosphere of college life in many parts of the world. It was due largely to his efforts and those influenced by him that the foundations were laid for the Student Christian Movement in Great Britain and America. The message and work of Henry Drummond stand apart as unique in originality, power, and sustained appeal, from all others who ministered to students in the last quarter of the nineteenth century.

I have found it helpful to keep the biographical details simple and factual and to emphasize the message he preached to his great student congregations. Thus, I have dispensed with the areas of his life which did not have a clear bearing upon his particular message to young men. There was ever present a desire to dwell at length upon the scientific discussions of Drummond's time and the impact of the scientific method in the areas of economics, politics, and religion. But that is not within the scope of this study and I have only touched on Drummond's scientific work to show how this enriched his influence with students. It seemed important to me to present a brief sketch of the religious movements which

prepared the way for his work both in Great Britain and in America. This I have done in the first few pages of Chapters II and III. The reader will find the usual "background" material for a study of this kind, trends in theological thought, progress in science, and the general climate of the second half of the Victorian Era, have been woven into the chapters dealing with Drummond's message and preaching. I have found it best to use American spelling and punctuation throughout this thesis, except where I have quoted directly. The bibliography has been grouped according to the purpose served and limited to those volumes which have proved of the greatest assistance in the preparation of this work.

I am indebted to Henry Drummond's nephew, Dr. J. G. Drummond; his niece, Mrs. Donald Macrae; and his grandniece, Mrs. J. W. Pearson, who allowed me to examine his personal letters and original manuscripts. I am grateful to Dr. F. J. Rae, Dr. Robert Calderwood, Dr. Winifred M. Small, and the late Dr. Lechmere Taylor, who shared with me their impressions of Drummond's student meetings. I wish also to thank Lord Aberdeen, Mrs. J. Y. Simpson, Sir Alick Drummond Buchanan-Smith, and the Reverend Charles K. O. Spence, who have been helpful in furnishing additional information about the life and work of Henry Drummond; the Reverend Robert Barbour, and the Reverend David H. C. Read, who have provided information concerning current trends in student Christian life and thinking. This study could not have been completed without their valuable assistance.

## TABLE OF CONTENTS

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| CHAPTER   | PAGE |
|---|------|
| I. BIOGRAPHY . . . . .  | 1    |
| II. DRUMMOND'S WORK AMONG STUDENTS<br>(EDINBURGH 1884-1894) . . . . .                     | 25   |
| The Origin of the Student Christian Movement<br>in Great Britain . . . . .                | 25   |
| Edinburgh University Student Life . . . . .   | 29   |
| The Visit of Studd and Smith . . . . .  | 34   |
| Drummond's Call to Lead the Movement . . . . .  | 37   |
| The Student Meetings in the Oddfellows' Hall . . . . .                                    | 38   |
| Eyewitness Accounts of the Meetings . . . . .   | 45   |
| Counselling with Students . . . . .   | 52   |
| The Results of Drummond's Meetings . . . . .  | 56   |
| III. DRUMMOND'S WORK AMONG STUDENTS<br>(AMERICA 1887, 1893, and AUSTRALIA 1890) . . . . . | 70   |
| The Origin of the Young Men's Christian<br>Association . . . . .                          | 71   |
| The Contribution of Dwight L. Moody to the<br>Student Christian Movement . . . . .        | 73   |
| Drummond's Visit to Northfield . . . . .  | 77   |
| Drummond's Mission to the American Colleges . . . . .                                     | 82   |
| Drummond's Mission to the Australian Students . . . . .                                   | 90   |
| IV. THE RELIGIOUS MESSAGE TO STUDENTS . . . . .   | 97   |
| The Kingdom of God . . . . .  | 100  |
| The Christian Life . . . . .  | 115  |
| Science and Religion . . . . .  | 124  |
| The Authority of the Bible . . . . .  | 133  |

## TABLE OF CONTENTS (Cont.)

| CHAPTER   | PAGE |
|---|------|
| V. HENRY DRUMMOND AS PREACHER . . . . .                             | 138  |
| The Man . . . . .   | 138  |
| The Lay Preacher . . . . .  | 144  |
| The Preparation and Delivery of Sermons . . . . .                   | 153  |
| VI. CONCLUSION . . . . .  | 169  |
| Drummond's Message Evaluated in the Light<br>of His Times . . . . . | 169  |
| The Situation in the University Today . . . . .                     | 179  |
| Drummond's Message and the Needs of Students<br>Today . . . . .     | 185  |
| APPENDICES . . . . .  | 195  |
| BIBLIOGRAPHY . . . . .  | 215  |

## CHAPTER I

### BIOGRAPHY

Stirling is one of the oldest royal burghs in Scotland, and is celebrated not only for its historical associations, but also for the beauty and grandeur of its situation. It occupies a romantic and picturesque position in central Scotland on the narrow neck of land formed by the River Forth and the Western Hills. The original name of the town was Stryvelyne, or the "Hill of Strife," indicating the fierce struggles which took place in ancient times for the possession or retention of this rocky eminence. The town was early called the gateway to the highlands, because here all roads meet that cross the Forth at Kildean or at Stirling Bridge. Historic Stirling Castle was built on the highest point of the town and overlooked this door-<sup>1</sup>way to the North.

On a golden afternoon in April, an old Scottish soldier was pointing out to a group of visitors the battlefields beneath the Castle Rock. He mentioned Stirling Bridge and Sheriffmuir, and some nameless fight between the Picts and the Scots; then, stretching out his stick as he halted at "Queen Mary's View-Point" on the ramparts, he showed the site of Bannockburn where Robert Bruce won freedom for Scotland and her sons.

It is easy to understand the passage in Drummond's biography:

But after he had seen most of the world,

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<sup>1</sup> R. S. Shearer, Stirling: Historical and Descriptive, p. 9.

whenever he came back to Stirling, he  
would take his old walk round the Castle,  
and say to his brother, 'Man, there's no  
place like this - no place like Scotland!'<sup>1</sup>

On August 17, 1851, Henry Drummond was born in Stirling, almost under the shadow of the Castle Rock.

Drummond's father, a man of sterling character, was a successful seedsman continuing the firm his grandfather had founded, "William Drummond and Sons, Seedsmen, Stirling and Dublin." Mr. Drummond married Miss Jane Blackwood of Kilmarnock and Henry was the second boy in a family of four sons<sup>2</sup> and two daughters. Henry's uncle, Peter Drummond left the seed business to establish the Drummond Tract Depot which still pours forth thousands of copies of tracts and evangelical periodicals. An uncle on his mother's side, James Blackwood of Gillsburn, was a mineralogist and scientific inventor. Henry met this uncle several times a year and was deeply interested in his stories of science. Before Henry was twelve years of age, the pattern for his future work as a "Scientific Evangelist" was taking shape.

Shortly after Henry's birth at 1 Park Place, the family moved into the adjoining house, Glenelm, which was the residence of the Drummond family until 1950. In full view of the

<sup>1</sup> George Adam Smith, (Hereafter referred to as G. A. Smith), The Life of Henry Drummond, p. 23.

<sup>2</sup> It was in the drawing room of Uncle Peter's home that Henry at nine years of age had his first religious experience. After a meeting for children, often held in this home, Henry remained for personal conversation. He cried because he had not loved the Saviour who took the punishment that he deserved. After a prayer he gave his heart to Jesus. Later in America he told the students at Amherst College "that it was at that meeting in his uncle's home that he began to love the Saviour, and became a happy Christian." Cuthbert Lennox, Henry Drummond, p. 5.



romantic Castle Rock, the house stands on the southern side of the King's Park, which was the children's playground. Young Henry was fond of playing in the backwoods and caves in the remote parts of the park. Here his love for rocks and nature increased.

Drummond was devoted to his mother and father. He maintained a strong relationship with his father until the latter's death on January 1, 1888; by word of mouth or by letter he would discuss with him his various problems before coming to any important decision. But Drummond was even closer to his mother. Mrs. Donald Macrae, Drummond's niece, said to the present writer, "The family feeling was very strong and Uncle Henry loved his mother dearly. He wrote to her at least once a week and visited her at every opportunity. Often his mother would send the letters on to my mother to read. His letters were full of details of family interest and doings." Drummond's mother, more than any other individual, moulded those deep qualities of love and tenderness that radiated to his friends and students. His uncle, James Grant, declared: "Henry's mother...is one of the sweetest and gentlest of Christian women. It was she who chiefly imparted to the professor that extreme amiability and courtesy of character for which he was noted."<sup>1</sup> This inborn kindness no doubt accounts for the absence in his preaching to students of all sense of struggle in the spiritual life.

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<sup>1</sup> James Grant, "Professor Henry Drummond," The Presbyterian Journal, April 1, 1897.

Drummond's boyhood and early school days were happy and full. When he was twelve years old, he enrolled with his brother James at Morison's Academy, Crieff. Although he was more interested in games than in intellectual studies, he left Crieff in July 1866 "with prizes for Latin and English and for an essay on 'War and Peace'.<sup>1</sup> The Reverend D. M. Ross, a lifelong friend of Drummond, gives us a glimpse into these early days:

Henry Drummond was singularly fortunate in his home life, with its congenial environment of affection, culture, and robust evangelical religion. He was a schoolboy to the fingertips - fonder of extra-academical life than of Latin grammar and the dates of English history, an enthusiast in sports and holiday rambles, 'an easy first' in puzzles, tricks and conundrums, and a keen observer of 'the wonders of nature.' The schoolboy's instincts never died out of his heart, and no religious teacher of our day could win his way so quickly to a boy's confidence.<sup>2</sup>

In October 1866 Drummond enrolled in the University of Edinburgh at the age of fifteen years. Though he entered fully into college life, he was self-conscious of his slight build and youthfulness, and afraid that he would grow no more.<sup>3</sup> His shyness may account for the fact that he had few close

<sup>1</sup> G. A. Smith, op. cit., p. 27.

<sup>2</sup> D. M. Ross, "Professor Henry Drummond," McClure's Magazine, July 1897, p. 760. This article on Henry Drummond also appeared in The Temple Magazine, July 1897, pp. 721-733.

<sup>3</sup> "During his second session at Edinburgh University...he joined the Philomathic Society, and one evening shortly after his admission rose to address the house for the first time. 'Mr. Chairman and gentlemen,' he began, 'I think Mr. Chairman...I think...I think Mr. Chairman...I think...I hope you will excuse me, I am very young.'" J. Y. Simpson, "Henry Drummond," The Expositor, 1902, p. 345.



friends during his university course and "some he impressed by his 'apparent loneliness'."<sup>1</sup> He continued to be more interested in activities outside the classroom than in gaining college prizes, and the praise of other students was desired more than academic distinction. In certain departments he won high marks, but failed to gain the Bachelor of Science degree.

When Henry completed his university course, he was not certain what his life's work should be. But of this at least he was convinced, that, though his energy, his mind, and his life belonged to God and His service, he did not want to be an ordained minister.<sup>2</sup> To please his father, however, he passed the Hebrew examination which the Free Church required of all students before beginning theological training. A few weeks later on his nineteenth birthday, he wrote in a private journal which was never seen during his life:

Few lives have been as happy as mine. Few have shared as many pleasures and borne as few griefs. The rod of affliction may conquer many, but if I am subdued at all I have been killed with kindness - unmerited, unrequited, unsolicited, unexampled kindness. 'What can I render unto God for all His gifts to me?' Alas, I have rendered nothing - nothing but evil...I think that I can honestly say that the chief desire of my heart is to be reconciled unto God, and to feel the light of His countenance always upon me.<sup>3</sup>

This was the second deep religious experience in Henry's life

<sup>1</sup> J. Y. Simpson, Henry Drummond, p. 33.

<sup>2</sup> Several years after Drummond's death it was reported in The British Monthly, August 1902, p. 409: "...it is not without importance to remember that the man who was most useful in our day as a soul-winner and the most conspicuous figure in the religious world, was one who, though he was an ordained minister of the Free Church of Scotland - he used to playfully say he could never recall being ordained - lived his life and exerted his influence as a layman."

<sup>3</sup> J. Y. Simpson, op. cit., pp. 35-36.

and this together with his desire to follow his father's wishes caused him to enter New College as a regular divinity student on November 17, 1870.

He was the youngest of several promising youths enrolled<sup>1</sup> in the college. But as in former years, Henry's main interests were outside the classrooms of New College: the one exception was the course in Natural Science in which he won first prize. Although he did acceptable work in his studies, his heart and mind went out to science and mission work. He worked with the college Missionary Society, taught a Sunday school class in the slums of Edinburgh, and took an active part in the Theological Society. While his classmates were poring over theology, Henry was taking additional classes in science at the University a few blocks from New College. He<sup>2</sup> was the first student to enroll for classes in geology, and in 1871 when the chair was founded, he became a lifelong friend of Archibald Geikie, its first professor.

For three years Henry continued his joint studies of theology and science not certain about the future. During the summer recess of 1873 he studied, with his friends John Ewing and David Ross, at the University of Tübingen, Germany, in the heart of the Swabian Alps. "Drummond did not impress the

<sup>1</sup> Among them were John Watson, George Adam Smith, James Stalker, David Morison Ross, and W. G. Elmslie.

<sup>2</sup> "Drummond was not the medallist in the class of Geology, as has been widely believed. He took third place with 76 per cent and halved the prize for the best essay on the class excursion."

J. Y. Simpson, op. cit., p. 38, footnote 2.

German theologs with his intellectual power. He had a greater reputation as a chess-player than as an expert in New Testament criticism for which Strauss, Baur, and Zeller had made Tübingen famous."<sup>1</sup> While in Germany he decided to leave New College for a year in order to study Natural Science with emphasis on geology, and also to gain experience in mission work. The burden to be an evangelist was upon his heart, but he felt that he could not settle down as a minister in a parish.

The answer to Henry's problem came in a few months, but his further study in science was not the solution. He was president of the Theological Society<sup>2</sup> at New College and in November 1873 read a masterful essay on "Spiritual Diagnosis,"<sup>3</sup> being an argument for placing the study of the soul on a scientific basis. He advanced the thesis that the regular work of the pulpit ought to be supplemented by constant surveillance of individuals, and by direct personal interest in their spiritual state. The preaching of sermons in itself leaves the majority of hearers unaffected, and the preacher should concern himself more intimately with the condition of his hearers one by one, after the manner of a doctor with his patients in a hospital. This clinical work should be the chief business of the Christian ministry. In conclusion Drummond said, "Gentlemen,... I venture to think it a question of vital interest, giving life a mission, giving a new and burning interest even to the

<sup>1</sup> D. M. Ross, "Drummond As I Knew Him," The Temple Magazine, July 1897, p. 722.

<sup>2</sup> The purpose of this Society, which is still an active organization at New College, is to give the students an opportunity of discussing theology outside the classroom.

<sup>3</sup> This Essay was published after Drummond's death. Henry Drummond, The New Evangelism and Other Papers, pp. 191-210. (Hereafter referred to as The New Evangelism.)

most commonplace surroundings, and opening up a field for lifelong study and effort."<sup>1</sup> Summing up the effects of Henry's address, Dr. Stalker recorded years later:

In a single hour this performance inspired his contemporaries with an entirely new conception of his possibilities, and it touched so high a mark that I was never afterwards surprised at anything which he achieved.<sup>2</sup>

At the close of the discussion Drummond admitted that his views were purely theoretical, and that he had never had an opportunity of putting them into practice.<sup>3</sup>

For this opportunity he did not have long to wait. The same week he started operations as missionary in the Riego Street Mission which had been established by St. Cuthbert's Free Church in 1862. Only a dozen people attended his first meeting, but the urge to preach the Gospel had been released from his soul and he had made his first public appearance as an evangelist. Drummond recorded in a brief diary:

Tonight held my first prayer meeting. There were ten women and two men present, all the right class. Address - What shall I say? I think it must have been very poor...Was not the least nervous...People listened attentively - very.<sup>4</sup>

He gained a measure of confidence during his brief work in the Riego Street Mission. The following week, after he delivered his essay on "Spiritual Diagnosis," Moody and Sankey came to Edinburgh and Drummond was given an excellent opportunity of putting his principles into practice.

<sup>1</sup> Ibid., p. 210.

<sup>2</sup> Cuthbert Lennox, op.cit., p. 22.

<sup>3</sup> The British Weekly, March 18, 1897, p. 386.

<sup>4</sup> G. A. Smith, op. cit., p. 53.

The two Americans, Dwight L. Moody the preacher and Ira D. Sankey the singer, landed at Liverpool in June 1873. The purpose of their visit was to preach the Gospel to Britain. Mr. Moody, already famous as an evangelist in America, conducted his first mission at York in 1873. It began with an attendance of only eight persons, but later at Newcastle and Sunderland large crowds attended and "many men and women, but especially men, were convinced of sin, and professed faith in Jesus Christ as their Saviour."<sup>1</sup> The glad tidings of their work in these cities led to an invitation to visit Edinburgh from the Reverend John Kelman of Leith.

God had prepared the way in Scotland for the coming of Moody and Sankey. The Church of Scotland was shaking off the dry bones that had been accumulating since the Disruption of 1843.

Tired of antiunion campaigns and of legal quarrels over non-essentials, men turned with longing to the things of the spirit. The hard crust of Scottish ecclesiasticism was being broken up...the secret why Scotland retained its evangelical belief and practice notwithstanding the inevitable impact of modern theological ideas is to be found in the influences that culminated in the Moody-Sankey revival at home...<sup>2</sup>

On Sunday, November 23, 1873, the Edinburgh mission of Moody and Sankey took place in the Free Assembly Hall. Thus, for the first time in the history of Scotland, American revivalism became a potent factor in its religious development; and it was fortunate that this appeared at its sanest and best

<sup>1</sup> Ibid., p. 54.

<sup>2</sup> J. R. Fleming, The Church in Scotland, 1843-1874, p. 230.



in the persons of D. L. Moody and Ira D. Sankey.<sup>1</sup> Edinburgh was not a community easily swept by waves of emotion, but all that winter ministers, laymen, and students were spiritually moved;<sup>2</sup> only the high churchmen held aloof.

The circumstances which surrounded the first meeting of Moody and Drummond are not known, but from the beginning the style and temper of the evangelistic services appealed to the young theological student. Moody not only kept his great meetings comparatively quiet, but he offered a fresh approach.<sup>3</sup> This was the inquiry-room, wherein souls that had been awakened by the mass appeal could be dealt with individually. Here was a school in which Drummond could perfect himself in "spiritual diagnosis." The call to work with Moody was accepted after much thought and prayer.

Two New College men who attended one of the early gatherings in Edinburgh, and had stayed behind to see the novel inquiry-meetings, ... were asked by Mr. Moody to assist, and refused. When they returned to their lodgings, they felt some shame at their inability to speak of their Lord to anxious men who were seeking Him, and after prayer together they resolved to offer themselves for this work. One of the two was Drummond.<sup>4</sup>

Drummond suspended his studies and for two years he accompa-

<sup>1</sup> Ibid., p. 234.

<sup>2</sup> Among those who gave their support to the evangelists were: Professor Rainy of New College, Marshall Lang, George Wilson, Lord Polwarth (Church of Scotland), John Kelman, Alexander Whyte, James Balfour (Free Church), James Robertson (United Presbyterian), David McLaren (Congregational), and T. Knox Talon (Episcopalian). Ibid., p. 235.

<sup>3</sup> "Without the after-meeting, the preaching, Dale felt, would not have accomplished one-fifth of its results. The effect, however, was due not to morbid excitement, but to the power of personal testimony and to the contact of soul with soul." A. W. W. Dale, The Life of R. W. Dale of Birmingham, p. 319.

<sup>4</sup> A. H. Walker, Radiant Christianity, p. 60.

nied Mr. Moody on his evangelistic tour through the three kingdoms, helping in the inquiry-room,<sup>1</sup> organizing deputations to carry the news about the Moody Mission, and devoting "himself in particular to young men and children, whom he addressed in thousands."<sup>2</sup> Thus he was preparing for his larger work "as the prophet of a new evangelism destined especially to move the coming generations of students."<sup>3</sup> He gained experience that few men are able to collect in the course of a lifetime. From the confidence of the inquiry-room he acquired a wide knowledge of human life and a deep insight into the human heart. He became mature also as a speaker, for every day he handled large and difficult audiences. His style of speaking was quiet, with an air of simplicity, and he held his audience spellbound with the freshness of his message. Much of the material later printed in The Ideal Life was produced during these months.

<sup>4</sup>  
The Bible he used during these two thrilling years is well worn; the Bible was Moody's textbook and Drummond learned from him how to use it anew. From the marginal notes, underlined

<sup>1</sup> Ira D. Sankey wrote: "A more competent and successful worker never went into an inquiry meeting, and thousands in the old country today can point to Henry Drummond as the one who first led them to Christ." Ira D. Sankey, "Professor Henry Drummond," The Guide, July 1898, p. 127.

<sup>2</sup> J. Y. Simpson, op. cit., p. 41.

<sup>3</sup> J. R. Fleming, op. cit., p. 236.

<sup>4</sup> The Bible is in the possession of Drummond's niece, Mrs. Donald Macrae of Edinburgh. The flyleaf is dated January 1874 and these signatures appear: D. L. Moody, Isaiah 50:7, Manchester, December 1874, and Ira D. Sankey, Isaiah 35:10.

words and passages, and quotations from great authors one can<sup>1</sup> easily imagine the hours he spent in absorbing its message.

Henry wrote to his father on June 23, 1875:

I am to have the privilege of joining Moody (and three others) in a series of Bible studies every morning for full two hours. You must know how much I stand in need of teaching, with so much preoccupation and so much attempt to teach others. You will approve this, for I think you must have been frightened for me sometimes.<sup>2</sup>

Drummond was exceedingly happy in his work with Moody though no two men could have been more dissimilar. Moody - rough, uncultured, often coarse, appealing to the emotions - was a nineteenth century "son of thunder." Drummond - a man of wide culture and fine personal tastes, an enthusiastic sportsman - was one who appealed to the mind rather than to the emotions.<sup>3</sup> Yet, Drummond loved Moody to the end, and when he was in America [1879] with only a week to spend before he sailed for home, he abandoned the opportunity of meeting Longfellow and Oliver Wendell Holmes, in order to visit his old friends, Moody and Sankey, some eight hundred miles from his port of departure. Shortly after Drummond's death Moody wrote:

Never have I heard Henry Drummond utter one unkind or harsh word of criticism against anyone. He was a man filled with love to his fellowmen, because he knew by experience something of the love of Christ.<sup>4</sup>

- 1 Including Talmage, George Herbert, Longfellow, Carlyle, Beecher, Ruskin, Coleridge, Tennyson, Browning, Goethe, and Luther.
- 2 G. A. Smith, op. cit., p. 89.
- 3 J. E. Hodder Williams, "Professor Drummond," The New Century Review, April 1897, p. 354.
- 4 D. L. Moody, "Henry Drummond," The Record of Christian Work, May 1897, p. 129.



Drummond was tempted to follow Moody to America, but his family and the mother of his dear friend Robert Barbour urged him to complete his theological course. In this, as in former decisions, Henry was aware of God's providence working in his life. He wrote to his father from Manchester on August 3, 1875: "...I was waiting until I could get my order from Headquarters ...whenever <sup>1</sup>he thinks I am ready, I will doubtless get my commission."

The answer came, and on November 16, 1875 Drummond entered New College for his final year, the object of curiosity to some students. His was already one of the best known names in the evangelistic world, but he bore himself with a modesty that was the constant admiration of his class fellows. The past two years had not changed Henry's desire for activity outside the classroom, and the zeal for evangelistic work which Moody had inspired longed for expression. During the winter he gathered round him several of his friends; and in the Gaiety Theatre, opposite the old quadrangle of the University, he organized Sunday evening meetings for students and other young men. He used the Moody technique of the inquiry-room. Drummond adopted this plan when he returned to Edinburgh nine years later to begin his famous student meetings. Out of the Gaiety Theatre meetings there grew up "a certain brotherhood...known to ourselves as the Gaiety Brotherhood...For more than twenty years the Brotherhood has met in some quiet retreat for a week - a week which has been a big

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<sup>1</sup> J. Y. Simpson, op. cit., p. 49.

element in the intellectual and spiritual life of its members."<sup>1</sup>  
 James Stalker said the club was organized "for the purpose of  
 prolonging the friendships of college into subsequent life...  
 The members have been the Reverend James Brown, Professor  
 Henry Drummond, John F. Ewing, Frank Gordon, D. M. Ross, Alex  
 Skene, Professor G. A. Smith, Dr. James Stalker, Provost Swan,  
 John Watson, and Robert W. Barbour."<sup>2</sup>

The months following his completion of the theological  
 course at New College were the most unhappy of Henry's life.  
 He could not settle down. For a few months he assisted Dr.  
 Hood Wilson in the Barclay Church, Edinburgh, but the pastoral  
 ministry did not satisfy him. This work ended in May and dur-  
 ing the summer he visited Norway with Robert Barbour. He did  
 not want to enter the ministry, but there seemed to be no  
 alternative until his old friend and professor, Sir Archibald  
 Geikie, brought his troubles to an end.

The lectureship in Natural Science at the Glasgow Free  
 Church College became vacant; Drummond wrote to Principal  
 Douglas concerning the post and received an encouraging reply.  
 He secured an excellent recommendation from Geikie which won  
 him the position, and in September 1877 the College Committee  
 appointed him to the lectureship for one session. God had  
 opened the way, Henry Drummond had found his life's work, and  
 from that day his life was an unbroken record of happiness and

<sup>1</sup> D. M. Ross, *op. cit.*, p. 726.

<sup>2</sup> Robert W. Barbour, *Letters, Poems, and Pensées*, Edited by  
 Henry Drummond, p. xviii.

success.

He took his new task seriously. During his first winter in Glasgow he carefully wrote out his lectures.<sup>1</sup> These manuscripts<sup>2</sup> - revised, changed, and in parts rewritten - show the care and thoroughness of the teacher. Moreover, the lectures were fresh, lively, and up to date, and as a consequence the Natural Science class became one of the most popular in the college.

The Darwinian theories which had been cautiously kept in the background by his predecessor, Mr. Keddie, were frankly discussed. Prizes were given, and the absence of compulsory examinations made the class more attractive still.<sup>3</sup>

The classroom work assigned to Drummond was almost impossible. In four lectures a week covering a period of five months [November to March], he

was supposed to teach the first year's students the elements of zoology, botany, and geology as well as to introduce his class to the large field of inquiry opened up by the vexed question of the inter-relation of science and religion.<sup>4</sup>

He did not follow this schedule rigidly, but taught the general principles which form the basis of all science so that his students would not fear this subject. One lecture each week dealt with evolution and was received enthusiastically by the young theologians. At the end of each session he invited as

<sup>1</sup> See Appendix A for a copy of Drummond's opening lecture.

<sup>2</sup> These manuscripts are in the possession of Drummond's grand-niece, Mrs. J. W. Pearson, Kilmaurs, Ayrshire.

<sup>3</sup> The British Weekly, op. cit., p. 386.

<sup>4</sup> Cuthbert Lennox, op. cit., p. 49.

his guests a group of his best students to accompany him to Arran for a week of "geologising, botanising, and keeping holiday";<sup>1</sup> in this way he established a closer intimacy with his students than was possible in the classroom.<sup>2</sup>

Drummond's time was his own for seven months in the year. The lectureship fulfilled his desire to earn his daily bread and still have time to continue his evangelistic work. The free time he enjoyed each year made it possible for him to travel and preach. He served as chaplain to the Free Church at Malta during the summer of 1878. Then, in the summer of 1879, Professor Geikie selected him as his assistant in a geological expedition to the Rocky Mountains. He gained practical knowledge of scientific exploration which prepared him for the Africa investigation of 1883-1884.

During all the years he was lecturer in science, most of his free time was spent in evangelism. After he had written his lecture notes in detail and completed one full session of teaching, he was ready to seek out some evangelistic work. As he put it in his own words:

"I want a quiet mission somewhere, entry immediate, and self-contained if possible. Do you know such a place?" He found this quiet mission in Possilpark, where Dr. Marcus Dods' congregation were fostering a new church in a suburb inhabited by artisans.<sup>3</sup>

<sup>1</sup> The British Weekly, op. cit., p. 386.

<sup>2</sup> W. M. Mackay tells of a trip to Arran with Drummond: "We had a holiday with him in the Island of Arran at the end of the session (1885). What fossils we discovered that day I have quite forgotten: I only know we discovered a very live brilliant specimen of Nineteenth-Century Man; we discovered Drummond." W. M. Mackay, "Drummond Amongst His Students," The Young Man, June 1897, p. 210.

<sup>3</sup> D. M. Ross, op. cit., p. 728.

Marcus Dods, minister of the Renfield Free Church, Glasgow was Drummond's ideal. There were three men in his life who influenced his thought and the peculiar course of his life. Moody was one; another was Professor Geikie who considered Henry a "geologist of rare talent that just fell short of genius";<sup>1</sup> the third was Dods. Henry thought Moody "was 'the biggest human' he had ever met,"<sup>2</sup> he learned from Geikie, but to Dods he accords his highest praise. One of his nearest relatives wrote:

Henry's admiration and affection for Dr. Dods were intense. More than once I have heard him say he owed more to Dr. Dods than any other man living. It was Dr. Dods who encouraged him to publish Natural Law in the Spiritual World, and thus begin his brief literary career. Much of the joy and inspiration of his life came from Saturday afternoon walks with Dr. Dods...Nothing too strong can be said as to his regard for Dr. Dods.<sup>3</sup>

At the celebration of Dr. Dods' semi-jubilee at Glasgow in April 1889, Drummond said:

I came to Glasgow a waif and a stray...One day he [Dr. Dods] asked me to dinner - the first time I had ever been asked to dinner in Glasgow...he asked me to go for a walk the following Saturday...I felt that I was set up for life when I had been seen on the Great Western-road with Dr. Dods...Now I can claim him...as the greatest influence in many directions that has come across my life.<sup>4</sup>

One of the joys of Henry's life was evangelizing under the direction of Dr. Dods as missionary to the working class

<sup>1</sup> Donald Carswell, Brother Scots, p. 6.

<sup>2</sup> J. Y. Simpson, op. cit., p. 43.

<sup>3</sup> The British Weekly, op. cit., p. 386.

<sup>4</sup> Loc. cit.



of Possilpark.<sup>1</sup> From September 1878 to November 1882, he lived and worked among the people of this section of Glasgow - preaching, conducting prayer meetings, helping the poor and the sick. When a full-time pastor, the Reverend William McKilliam, was called in November 1882, a beautiful new church<sup>2</sup> had been built free of debt, with a total membership of one hundred and ninety-six.<sup>3</sup> Moody, who had come to Great Britain for a second campaign in the autumn of 1881, preached from the Possilpark pulpit. Drummond wrote to Robert Barbour a few days after the service: "One of the most wonderful meetings I ever saw...a number waited for the second meeting."<sup>4</sup>

It was during the years while Henry was serving as lecturer and evangelist that his first published book, Natural Law in the Spiritual World, had its genesis. He wrote in the preface:

It has been my privilege for some years to address regularly two very different audiences on two very different themes. On week days I have lectured to a class of students on the Natural Sciences, and on Sundays to an audience consisting for the most part of working men on subjects of a moral and religious character... for a time I succeeded in keeping the Science and the Religion shut off from one another in two separate compartments of my mind...finally their waters met and mingled.<sup>5</sup>

- 1 A more detailed consideration of Drummond's work at Possilpark will be found in Chapter V.
- 2 In 1910 the name of the Possilpark Church was changed to the Henry Drummond Church.
- 3 William Ewing (Editor), Annals of the Free Church of Scotland Vol. 11, p. 97.
- 4 G. A. Smith, op. cit., p. 134.
- 5 Henry Drummond, Natural Law in the Spiritual World, pp. vi-vii.

When the book was published in June 1883, Drummond had been commissioned at very short notice by Mr. James Stevenson, chairman of the African Lakes Corporation, to make a scientific survey of the Lake Nyasa and Tanganyika region.<sup>1</sup> "...before it [Natural Law] had reached the booksellers' shelves," wrote Drummond, "I was steaming down the Red Sea en route for the heart of Africa."<sup>2</sup>

In April 1884 Henry Drummond returned from Africa to find that he was famous; men were singing his praise not only in Great Britain, but on the continent and in America as well. Sixteen thousand copies of his book had already been published and not only did he attain fame as a writer, but other honors were conferred on him. The General Assembly [1884] elected him to the new Chair of Natural Science at the Free College, Glasgow, which had been endowed by Mr. James Stevenson shortly before he sent Henry to Africa. The strain resulting from the hard months in Africa had streaked his auburn hair with grey and "from 1884 onwards there came upon his...sympathetic temper a certain tinge of sadness...he said to a friend, 'I've been in an atmosphere of death all the time.'<sup>3</sup>"

But the golden and richest years for Drummond lay ahead. The success of Natural Law and the change of his designation from Lecturer to Professor did not spoil the man. He seemed

1 Drummond kept a diary during his months in Africa which formed the basis of his book Tropical Africa, published in 1886.

2 G. A. Smith, op. cit., p. 151.

3 Ibid., p. 211.

more determined than ever to use his talents for Christ. This desire manifested itself in his remarkable evangelistic mission among the students in Edinburgh, in Britain, in America, and in Australia. During the years 1884-1894, Drummond consecrated himself to this work, and devoted to it most of his available time.

Other demands were made on him. Lord Aberdeen, who became a warm friend, invited Drummond to address a selected group of high English society in London. Absorbed though he was in his mission to the students at Edinburgh University, he felt he could not decline this invitation, for here was an opportunity to evangelize the upper classes. Men and women from high places attended the first series of addresses held at Grosvenor House on Sundays, April 26, May 3 and 10, 1885. They came in large numbers to hear a learned lecture on science, but instead they sat at the feet of an evangelist. The professor's lectures attracted so much attention that it was necessary to restrict the invitation to gentlemen when the second series was delivered at Grosvenor House on Sundays, June 3, 10, and 17, 1888.<sup>1</sup> The Pall Mall Gazette reported on June 11, 1888:

Professor Drummond delivered his second address at Grosvenor House yesterday afternoon. The great square room, walled with crimson silk...was densely crowded by an interested and representative gathering - politicians, clergymen, authors, artists, critics, soldiers, and barristers...Lord Aberdeen took the chair...

<sup>1</sup> See Appendix B for a copy of the printed invitation.



The substance of his [Drummond's] address was an attempt to show the adaptability of the Christian system to the most pressing requirements of the individual and of society...he compared the efficacy of the Gospel in ministering to such common ills as poverty, and distress, melancholy, and bad habits with that of socialism, political economy, and natural morality.

His message contained the simple facts of Christianity and his audience responded.<sup>1</sup> In 1885 the Associated Workers League was organized and after Drummond's meetings in 1888, the Eighty-Eight Club was established. Both groups worked to meet the social and religious needs of the poor.

Many other attractive fields of service were offered to Drummond. Lord Aberdeen wanted him to accept a post on his staff when he was appointed Viceroy at Dublin in 1886. Mr. Gladstone, whom Drummond met in the London home of Lord Aberdeen, urged him to stand as a Liberal candidate at the General Election. In a letter dated June 15, 1886 Henry wrote: "...I feel that I can serve you and the great cause better in other ways than by myself entering Parliament."<sup>2</sup> His decision was reached after anxious consideration and shows the seriousness with which he faced his duty as a citizen. He was offered "the Secretaryship of the Shipping Commission" and "the Principalship of the McGill College, Montreal."<sup>3</sup> On all of these glorious opportunities he turned his back, for the burden on his heart and the major task of his life was to the end evangelism.

<sup>1</sup> Donald Carswell writes, without supporting evidence, "Drummond's London triumph was complete...As a social tour de force it was perfect, but there is not much more to be said for it...its religious value was nil." Donald Carswell, op. cit., pp. 34-35.

<sup>2</sup> G. A. Smith, op. cit., p. 267.

<sup>3</sup> J. Y. Simpson, op. cit., p. 71.

His last visit abroad was to America "where he delivered the Lowell Institute Lectures in 1893 on 'The Ascent of Man' -<sup>1</sup> called by Drummond's critics, 'the descent of Drummond'." Although he spent the winter of 1892-1893 in careful preparation of these lectures, he rewrote them after he arrived in Boston because:

...he found that instead of addressing two or three score of scientific specialists... all Boston...seemed determined to get within the doors of the Institute. The place was besieged.<sup>2</sup>

In order to accommodate the crowds each lecture was delivered twice.

While in America, he was fiercely attacked for supposed heterodoxy, and in Scotland too trouble was brewing. In 1895 there was some revival in the Free Church of the heresy hunting of former years. Drummond had seen the Free Church condemn Robertson Smith in 1878 for daring to write in the Encyclopaedia Britannica that Moses did not write the Book of Deuteronomy. Dr. A. B. Bruce of Glasgow and Dr. Marcus Dods of New College, Edinburgh, were attacked by the Assembly of 1890. In 1895 it was Drummond's turn. Referring to the Assembly of that year P. C. Simpson wrote:

This time the fox was Professor Henry Drummond, whose volume entitled 'The Ascent of Man' seemed to some to contain views of the origin of the world and of man inconsistent with Biblical truth...When the book was brought before the Assembly, Principal Rainy at once moved that no action be taken upon it...The Assembly agreed to this by

<sup>1</sup> A. H. Walker, op. cit., p. 39.

<sup>2</sup> Cuthbert Lennox, op. cit., p. 165.

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a large majority.

Even before the Assembly of 1895 met, Drummond was suffering constant pain from a rare disease of the bones and had stopped all work. Throughout the ordeal of two years he remained the same natural and unselfish soul he had always been and brought inspiration in a different way to his friends. W. Robertson Nicoll wrote: "It was strange and painful, but inspiring to see his keenness, his mental elasticity, his universal interest."<sup>2</sup> Contrast him "with the great German sceptic, Heine, who for years lay in what he called his 'mattress hell,' breathing out rhymed curses on his lot,"<sup>3</sup> and you will see the difference between a man of God and a sinner.

During his long illness, the close tie between Drummond and his friends brought much joy to his heart. Dr. and Mrs. Whyte, Dr. Barbour, his mother and others visited him often in Tunbridge Wells where he remained from September 1895 until his death. This letter from D. L. Moody written from Charleston, South Carolina, on March 1, 1896, must have given him great pleasure.

My dear Drummond

I heard some time ago that you had got well but yesterday I heard that it was not true and that you are still down and I hasten to tell you how sorry I am ...Come to Northfield and get rested up. My wife says she will do all in her power

1 P. C. Simpson, The Life of Principal Rainy, Vol. 11, p. 169.

2 W. Robertson Nicoll, "Henry Drummond," The Contemporary Review, April 1897, p. 509.

3 J. M. Ludlow, "Henry Drummond," New York Observer, April 3, 1902, p. 435.

to help you (she is a good Dr. and nurse). I do hope you will come. We have plenty of room and good warm hearts for you and you shall not work or have any callers or committees after you...We all love you as a son or brother and you seem to me one of our family...<sup>1</sup>

Drummond had fought the good fight through two years of intense suffering. His course was now finished and he died at Tunbridge Wells on the morning of Thursday, March 11, 1897. Four days later the body was buried beside that of his father in the cemetery of the Greyfriars Church, on the Castle Rock of Stirling.

A brilliant summary of his life has been recorded by his colleagues:

From the beginning of his theological studies an intensely practical insight into what the modern religious life needed - which to his mind was more personal contact of soul with soul and less impersonal exhortation. His association with Mr. Moody, and his probation as assistant to the Rev. Dr. Wilson of the Barclay Church gave him his earliest opportunities to testing his practical ideas. It confirmed him in the thought that there was room in the church for the evangelist as well as for the preacher and the pastor.

In his religious conferences with the students of three continents, with the leaders of London fashionable and intellectual life, and with members of Parliament, and in his booklets, where the conferences passed beyond the limits of four walls, he was always the persuasive pleader for the power of a personal Christian life. He was the living embodiment of what many a thoughtful Christian in this age seems to be seeking for...<sup>2</sup>

<sup>1</sup> This letter is in the possession of Drummond's nephew, Dr. Graham Drummond.

<sup>2</sup> "Minute Book of the Senate," Free Church College, Glasgow, March 12, 1897, pp. 238-239.

## CHAPTER II

### DRUMMOND'S WORK AMONG STUDENTS (EDINBURGH 1884-1894)

In Calvin's Geneva University there were no organized student groups, as they are known today. Nevertheless young students left this institution with a message and a witness, and the Reformed Faith went with them to Holland, France, Scotland, England, Germany, Switzerland and on to America. These devout men succeeded because of a deep personal devotion to Christ and a sincere desire to carry this message to other parts of the continent.

#### 1. The Origin of the Student Christian Movement in Great Britain

The impetus that started the Student Movement in Britain was not unlike the power that radiated from Calvin's University. The Movement may be traced to the revival of evangelical interest during the mid-Victorian period and to the desire to take the message of Jesus Christ beyond the bounds of the homeland. Students rediscovered the meaning of the Gospel and<sup>1</sup> were impelled by the desire to share it with others.

Within a few years, a number of religious organizations and student societies were founded, for example, the Edinburgh

<sup>1</sup> "...the Daily Prayer Meeting amongst undergraduates of Cambridge University, which has been held in term time ever since 1862, and which has done much to keep alive the flame of missionary zeal in that place, was a direct result of the Revival Movement of 1859-61." H. W. Oldham, The Student Christian Movement of Great Britain and Ireland, p. 6.



University Medical Students' Christian Association (1865), the Glasgow University Students' Christian Association (1865), and the Medical Prayer Union that united Christian Associations in the medical schools of London (1874).<sup>1</sup>

The event that gave immediate stimulus to the Student Christian Movement was the visit of Moody and Sankey in 1873.<sup>2</sup> Starting in York, the Moody-Sankey evangelistic mission moved to Edinburgh where it attracted many of the ablest students of New College. Drummond was among those students sent by Moody to the smaller communities to spread the message of the campaign. One important result of the Great Mission in terms of the Student Movement,<sup>3</sup> was Moody's discovery of Henry Drummond whose services he enlisted. Years later Mr. Sankey wrote:

It is not generally known that Mr. Moody was the first to discover Henry Drummond. When we began our work in Edinburgh, twenty three years ago, Drummond was then a young University student there and soon became greatly interested in the meetings. He was one of the first to suggest the holding of special meetings for the young men, and soon became one of Mr. Moody's most efficient helpers in that branch of the work.<sup>4</sup>

- 1 Tislington Tatlow, The Story of the Student Christian Movement, pp. 4-5.
- 2 "...they [Moody's visits to Britain in 1873, 1881, 1891] were instrumental in setting new forces to work that had wide-spread influences. Chief among these was the Student Christian Movement, of which Henry Drummond was the beginner in Scotland." J. R. Fleming, The Church in Scotland, 1875-1929, p. 162.
- 3 Another result should be mentioned, "...Prof. T. M. Lindsay made the remarkable statement in 1883 that more than three fourths of the whole number of students of the classes in the Faculties of Arts...were preparing for the ministry... This was chiefly due to the aftermath of the Moody revival." Ibid., p. 216.
- 4 I. D. Sankey, "Henry Drummond," The Guide, July 1897, p. 126.

Student Christian organizations in British universities continued to develop after the Moody-Sankey meetings. "In 1877...the first conference between Christian groups at Oxford and Cambridge was held and became an annual event"<sup>1</sup> and "men from Edinburgh, Glasgow, Durham, and Dublin came to it."<sup>2</sup> As a result of this conference, the Cambridge Intercollegiate Christian Union, bringing together the Christian Unions in the different colleges, was founded. The next year the Oxford Intercollegiate Christian Union was organized. These Unions were to be among the charter members of the Student Christian Movement.<sup>3</sup>

During their second visit to Britain, Moody and Sankey were invited by the students of Oxford and Cambridge to conduct a religious mission.<sup>4</sup> The first meeting held at Cambridge in November 1882 was almost disastrous, as L. E. Elliott-Binns has written:

Moody had certain quaintnesses of pronunciation, and he had unfortunately chosen Daniel the prophet as the subject of his first address, and his constant references to 'Dannel' aroused much derision among the undergraduates. These same gentlemen persisted in regarding Mr. Sankey as an entertainer, and loudly applauded his efforts, and even called for encores.<sup>5</sup>

The students felt superior to these two uneducated American evangelists, but the courage, sportsmanship, and Christlike bearing of Moody and Sankey won the day. "Eighteen hundred

- 1 Ruth Rouse, The World's Student Christian Federation, p. 31.
- 2 Tissington Tatlow, op. cit., p. 6.
- 3 Ruth Rouse, op. cit., p. 31.
- 4 W. R. Moody, The Life of Dwight L. Moody, pp. 342-354.
- 5 L. E. Elliott-Binns, Religion in the Victorian Era, p. 219.

Cambridge students attended the final service, many remaining later for questions and personal conferences."<sup>1</sup> The most striking result of this mission was the decision of two of the best known athletes of Cambridge to go out as missionaries under the China Inland Mission. As Moody found Drummond in 1873, so now he enlisted the services of C. T. Studd, Captain of the Cricket Eleven, already one of the leading cricketers of the day, and Stanley Smith, the stroke of the Cambridge Boat.<sup>2</sup> Other Cambridge men soon joined them and the group became known as "the Cambridge Seven." This dramatic consequence of the Moody-Sankey Cambridge meetings electrified the university world. It is not difficult to imagine the interest this event aroused at a time when the universities were producing few candidates for the mission field. The missionary movement spread in Cambridge and "soon the Church Missionary Society had the glorious shock of hearing that fifty-four Cambridge students were ready to offer for service overseas...the C.I.C.C.U. (pronounced kick you - Cambridge Intercollegiate Christian Union) grew rapidly in numbers and strength."<sup>3</sup>

The China Inland Mission to which "the Cambridge Seven" offered their services "had the reputation for manning the most inaccessible and dangerous stations on the mission field. It was pioneer work, and it was for life."<sup>4</sup> Before leaving

1 Clarence P. Shedd, Two Centuries of Student Christian Movements, p. 235.

2 W. W. Cassels, Montagu Beauchamp, D. E. Hoste, A. A. T. Polhill-Turner, and C. H. Polhill-Turner.

3 Ruth Rouse, op. cit., p. 32.

4 Eric Fenn, Learning Wisdom, p. 36.



England these students conducted meetings in other universities where they explained their motives for going to China and where also they attempted to enlist other university men for the missionary field. The most spectacular incident of this crusade was the visit of Studd and Smith to the University of Edinburgh in December 1884.

## 2. Edinburgh University Student Life

It is thrilling to recall the events that led up to the visit of Studd and Smith; but in order to understand their special nature, it is necessary to describe student life prior to 1884. For years before this date the citizens of Edinburgh viewed with suspicion, if not fear, any public gathering of students.<sup>1</sup> There was conflict between student and staff as well as between student and citizen:

Rule and order were unknown. Venerable Principals had made it a custom to deliver early in October inaugural addresses; but this had to be stopped because of the behaviour of the students.<sup>2</sup>

Professor H. Bois of France reports in Letters of Scotland, March 22, 1888:

...as soon as Scottish students came together, the movement of feet, hands, and sticks were united with whistling, singing and the imitated cries of animals to produce much noise. Often the opening sessions

<sup>1</sup> "There was a deadly enmity between...the Town and the Gown. This feud arose chiefly from the behaviour of the students..." J. I. Macpherson, Twenty-One Years of Corporate Life at Edinburgh University, p. 11.

<sup>2</sup> Ibid.

were rendered impossible by this hubbub...  
It even seemed that in the North at Aberdeen the students had the unfortunate custom of bombarding the professors, principal and rector with peas...<sup>1</sup>

"When Drummond was an Arts student," wrote John Watson,<sup>2</sup>  
"life in all the faculties, but especially the medical, was reckless, coarse, boisterous and no one was doing anything to raise its tone."<sup>3</sup> There was no effective college discipline, no fear on the part of the students of proctors or tutors, and no surveillance whatever over student living quarters.

During the seventies, there was little corporate religious life at the University. David Cairns, giving a graphic picture<sup>4</sup> of the religious activity in 1880, wrote:

During my first period at the University, its religious life had been at rather a low ebb. The only corporate evidence that there was any such thing at all was a very meagrely attended prayer meeting on Saturday morning, and the man who ran it was not very attractive...and of no standing either in the intellectual or the athletic life...But in the University as such there was no corporate religious life, not even a chapel service.<sup>5</sup>

But in the eighties a new awakening was discernible among the students in Edinburgh and reforms were apparent in all areas

- 1 Quoted by Daniel Monod, Un Évangéliste Moderne Le Professeur Henri Drummond, p. 24. (Translation of the present writer).
- 2 It was largely due to the efforts of the medical students that Drummond began his student meetings at Edinburgh eighteen years later.
- 3 John Watson, "A Memorial Sketch," Henry Drummond, The Ideal Life and other Unpublished Addresses, p. 36. (Hereafter referred to as The Ideal Life.)
- 4 A motion was made in 1880 to revive the religious side of the Edinburgh University United Presbyterian Students' Society, which began in 1843 as a Missionary Society; it was defeated because "it was felt to be an anachronism." Literary Memories, p. 17.
- 5 David Cairns, An Autobiography, p. 112.

of student life. Looking back twenty-five years, John Kelman said:

In the earlier eighties, the student was just beginning to awaken to his own existence as a responsible part of the human race. Before that, he had been but a learner, a man preparing to live and work, leading meanwhile a...shadowy existence in the limbo of the unknown...The rise of the Students' Representative Council and of the University Union changed that. A new corporate factor had been created in University life, and a new consciousness of himself as a part of it possessed the individual student.<sup>1</sup>

It was at the University of Edinburgh that the first Students' Representative Council was instituted, an example that was eventually followed by other universities in Britain.<sup>2</sup> The Student, a magazine for student expression, was adopted on May 10, 1888, as the official journal of the Students' Representative Council. The first challenge in field events was issued to an English team in 1889.<sup>3</sup> Another manifestation of the spirit of reform in student life occurred in 1887 when Patrick Geddes, then assistant to the professor of Botany, started "University Hall," and so laid the foundation of hostel life.<sup>4</sup> Taken by and large, the period, 1884-1889,<sup>5</sup> might be called "the age of reform" for the Edin-

1 John Kelman, "Drummond's Influence Today in Edinburgh University Life," The Student, November 15, 1907, p. 69.

2 J. I. Macpherson, op. cit., p. 9.

3 A. Logan Turner (Editor), History of the University of Edinburgh 1883-1933, pp. 357-358.

4 Ibid., p. xvi, footnote.

5 The young people of the church were quickened and new organizations were created to give expression to this new life. The Christian Endeavour, started in America by Francis E. Clark in 1881, reached Scotland ten years later and spread rapidly. "In 1881 the Young Men's Guild was formed...The Woman's Guild came into being in 1886, described at the time as 'one of the most startling innovations ever proposed in the work of the church.' An order of deaconesses was established...in December 1888..." J. R. Fleming, op. cit., p. 164.

burgh students. Dormant feelings were awakened and new vehicles of expression were provided by such leaders as Robert Fitzroy Bell, David Orme Masson, and Robert Cochran Buist (first editor of The Student).

At this time, by a happy coincidence, there occurred an event that evoked the religious potentialities of student activity: this was the Tercentenary Celebration of the University of Edinburgh held on April 16 - 18, 1884.<sup>1</sup> The Students' Representative Council, in co-operation with the Senatus, completed arrangements for its part in the celebration. The Council organized the torchlight procession,<sup>2</sup> the students' reception and the students' symposium. The students' reception of the University guests "prepared the ground in the University in a wonderful way for the spiritual movement which was to find remarkable expression before the year ended."<sup>3</sup> The Rector of the University, Sir Stafford Northcote, presided and the following University guests spoke: Mr. J. Russell Lowell, Professor Beets, M. de Lesseps, Professor Virchow, Professor Helmholtz, M. Pasteur, Count Saffi, Professor Laveleye, Lord Reay, and Mr. Robert Browning.<sup>4</sup> The

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- 1 "These days were Wednesday, Thursday, and Friday of Easter week, during which it was thought that delegates from British and foreign universities, as well as members of Parliament and other distinguished persons, could most conveniently attend." Records of the Tercentenary Festival of the University of Edinburgh, p. 4, footnote.
  - 2 The reception held in the United Presbyterian Synod Hall "was intended to give the general body of students...an opportunity of seeing and hearing a number of distinguished visitors, and ...to enable the foreign guests to see the students as a body." R. Sydney Marsden (Editor), A Short Account of the Tercentenary Festival of the University of Edinburgh, p. 170.
  - 3 Tissington Tatlow, op. cit., p. 8.
  - 4 These addresses are printed in R. Sydney Marsden (Editor), op. cit., pp. 170-198.

addresses, all serious and some religious in tone, no doubt surprised many students. Professor de Laveleye in his closing remarks delivered the greatest challenge of the day with these words:

Yes! as my illustrious colleagues...have told you, one must study facts. But in the social sciences..., this is not enough: it is necessary to have an ideal...Open on the one side, the left, the political economists, Adam Smith and Stuart Mill; but on the other, the right, open the Gospel. And if ever there should be a disagreement between them, follow before all the Gospel, for between goodness, righteousness, and utility there cannot be any real contradiction. Recall to yourselves that admirable and profound word of Jesus which, if it were listened to, would put an end to all our miseries and discords - 'Seek first righteousness, and the rest shall be added to you.'<sup>1</sup>

Immediately before the benediction was pronounced by Professor Charteris, the Lord Rector said, "I am convinced that this day is a day which will be engraven upon the memories of all present..."<sup>2</sup> His words were justified: the address made a profound impression upon the students.

In November the Medical Students' Christian Association, composed of devout men drawn from different parts of the Empire, held its annual meeting with renewed enthusiasm. "The Arts Students' Prayer Meeting also set out with much vigour"<sup>3</sup> in the new session. Dr. D. Anderson Moxey, the Lecturer on Elocution at New College, had encouraged some of the student members of these two Christian groups to take part in evangelistic meetings on Sunday evenings in the city. The

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<sup>1</sup> Ibid., p. 193.

<sup>2</sup> Ibid., p. 198.

<sup>3</sup> G. A. Smith, The Life of Henry Drummond, p. 297.



session began with an appearance of more than common interest in the Christian life and the stage was set for the coming of Studd and Smith to the University of Edinburgh in December 1884.

### 3. The Visit of Studd and Smith

Professor A. R. Simpson, faculty adviser to the Medical Students' Christian Association, received a letter from Mr. J. E. Mathieson of London requesting permission to address the students about foreign missions and stating that he proposed to bring with him C. T. Studd and Stanley P. Smith. The information was passed to Purves Smith,<sup>1</sup> a member of the Association, and the medical students were proud to welcome to Edinburgh the two famous athletes. From the start, Purves Smith and a few others insisted that the meeting should be a students' affair and that Studd and Smith should be given prominence. A subcommittee of six medical students was appointed to arrange the meeting which was held in December 1884. Following the meeting Purves Smith commented:

...we had done all in our power to make it a success, and then on the morning before the meeting we prayed that God's Holy Spirit would put it into the minds of the students to come. Our prayers were answered...For twenty minutes before the appointed hour men were rushing up the steps of the Assembly Hall asking if there was room...As soon as Studd and Smith entered

<sup>1</sup> In October 1886 Purves Smith and Drummond visited Bonn University to acquaint the German students with the details of the Edinburgh Student Movement. Smith was also a member of the deputation that visited America in 1887 to tell about the spiritual awakening in Edinburgh. He later became a medical missionary.



the hall, they were loudly cheered....[our men] admired their consecration. Again and again through their addresses they were cheered. Stanley Smith was eloquent but Studd couldn't speak a bit - it was the fact of his devotion to Christ which told, and he, if anything, made the greatest impression.<sup>1</sup>

Professor Charteris presided and a number of his colleagues from the different faculties, extramural lecturers and hospital residents, were on the platform. Studd and Smith spoke to the men in a frank and straightforward way without "the whine of the professional evangelist."<sup>2</sup> The addresses electrified the seven hundred students present. The chairman announced that if any would like to shake hands with the athletes and wish them godspeed, they could come forward, as soon as the benediction had been pronounced. After the meeting there was a stampede for the platform. "A great impression had been made and men were crowding around Studd and Smith to hear more about Christ....A great religious movement had had its birth....Many of these students were our best men."<sup>3</sup> Questions were asked Studd and Smith until train time and "a crowd of students singing hymns accompanied the two young evangelists to the railway station."<sup>4</sup> As the train moved off, "the noise and rattle of its going was drowned by the full-

1 Memorandum by Dr. G. Purves Smith, quoted by Tissington Tatlow, op. cit., p. 10.

2 Norman L. Walker (Editor), Religious Life in Scotland, pp. 285.

3 Tissington Tatlow, op. cit., pp. 10-11.

4 G. A. Smith, op. cit., p. 297.

throated roar of the whole mass in the strains, 'Stand up for Jesus.' All Edinburgh looked on and marvelled, for never before had students been known to band themselves together for anything but reckless 'rags' and nights of revelry."<sup>1</sup> Because of the enthusiastic response shown by the students and faculty, Professor Greenfield, one of the medical professors,<sup>2</sup> urged the committee to invite Studd and Smith for a second visit before their departure for the Far East. Students representing all faculties made the arrangements. An air of expectancy permeated the University. Students filled the Synod Hall and the Free Assembly Hall during the three meetings held January 18 - 20, 1885. Many of the leading University students accepted Christ and "numbers of the men confessed to a new-born faith."<sup>3</sup> Again student life was deeply moved. The London Christian of February 18, 1885, reported:

Students like other young men are apt to regard religious men of their own age as wanting in manliness...But the muscular hands and long arms of the ex-captain of the 'Cambridge Eight' stretched out in entreaty, while he eloquently told the old story of redeeming love, capsized their theory...professors and students were seen in tears...<sup>4</sup>

<sup>1</sup> The Student, November 8, 1922, p. 25.

<sup>2</sup> Studd visited the University again after eleven years of work in the mission field. "Mr. C. T. Studd...delivered an address in Union Hall on Sunday to a large audience... Sir William Muir introduced the lecturer...Mr. Studd explained that his present visit was due to a promise made to his colleague (in China), Mr. Stanley Smith."

The Student, February 27, 1896, p. 287.

<sup>3</sup> Cuthbert Lennox, Henry Drummond, p. 97.

<sup>4</sup> The College Bulletin, March 1885, pp. 19-20. Quoted by Clarence P. Shedd, op. cit., p. 236.

Arrangements had already been made to follow up the mission conducted by Studd and Smith.

#### 4. Drummond's Call to Lead the Movement

Shortly after the first meeting of Studd and Smith, Drummond delivered the annual lecture to the Medical Students' Christian Association, his subject being "The Contribution of Science to Christianity."<sup>1</sup> Between four and five hundred students heard him and "recognised in him a teacher loyal to the old truths but not necessarily bound to old expressions of them, one who accepted at once the ascertained facts of science and the reality of the unseen."<sup>2</sup> Professor A. R. Simpson, remembering Drummond's evangelistic work with D. L. Moody twelve years before, suggested to Purves Smith that Drummond was the man to continue the student meetings. Mrs. Simpson invited Drummond and the student leaders to dinner and the matter was discussed.<sup>3</sup> At first, he refused because "he was sure that he could not work with freedom upon all the methods on which the movement was conducted."<sup>4</sup> It was finally arranged, however, that on Sunday, January 25, 1885, immediately after the second visit to the University of Studd and Smith, he would hold a meeting in Edinburgh. He insisted

1 Drummond's inaugural address delivered in the Free Church College, Glasgow on November 4, 1884. The address was published in The Expositor, Third Series, 1885 and in The New Evangelism, pp. 153-187.

2 J. Y. Simpson, Henry Drummond, p. 64.

3 Tislington Tatlow, op. cit., p. 11.

4 G. A. Smith, op. cit., p. 298.

that it be open only to students and that it should not be held in a church building, but on neutral ground. The Odd-fellows' Hall was chosen because it was centrally located. Thus began "Drummond's Meetings," as they came to be called, and for the next ten years he served as unofficial chaplain to the Edinburgh students.

Drummond's meetings were the religious expression of the "age of reform" that emerged among the students in the early eighties. His name does not appear among the founders of the religious societies in the University, nor does he receive official mention in the Student Christian Movement. But this new life "rose out of a new spirit that had come upon the students, and for the coming of that new spirit he, more than any other man, was responsible. He took the students seriously, and many of them learned from him to take themselves seriously."<sup>2</sup> The meetings in the Oddfellows' Hall made Edinburgh a powerhouse for the Christian cause.

##### 5. The Student Meetings in the Oddfellows' Hall

Although small and undignified, the Oddfellows' Hall, located in Forrest Road, within easy walking distance of the University, was an ideal center for student meetings. The hall was popular with the students and often used for their

<sup>1</sup> Drummond had learned during the Moody mission (1873-1874) that evangelistic work was most effectively carried on when restricted to groups of like interest.

<sup>2</sup> The Student, November 15, 1907, p. 69.

smoking concerts. The auditorium, still in use today,<sup>1</sup> with a balcony that circles the hall except at the platform end, is large enough to accommodate seven hundred; but on many occasions nearly a thousand students would squeeze into it. On the small platform, with steps at each end, chairs are placed next to the wall and there is a rostrum for the speaker. The good acoustics make it possible to speak in an easy conversational manner. Two rooms open from the main hall, one next the platform and the other in the rear of the hall.

Drummond held his first meeting in the hall on the Sunday evening following the visit of Studd and Smith. The meeting was confined to students, nine hundred of whom presented their matriculation cards to the doorkeeper for admission. The hall was almost filled to capacity when Drummond appeared on the platform. The order of service was<sup>2</sup> simple: an opening hymn (a hymn sheet with the University crest at the top had been specially printed for the meeting), a short prayer and Scripture reading, the evening address

- 1 The hall is owned by the Oddfellows' Hall Company, Ltd., a fraternal society. It is rented to various organizations and the income is used to help finance the society. When the present writer first visited the hall in March 1953, a communist rally was being held. After two long addresses (forty-five minutes each), the song leader said: "Sixty-five years ago a meeting in this hall would have been closed with prayer, but we do not intend to close this session in that way. There are some who are foolish enough to think that we should end by singing 'God Save the Queen.' Like true communists, let us sing 'The International.'" The majority of the five hundred present sang lustily.
- 2 The hymns selected were used by Drummond and Moody during the Great Mission of 1873-1874. Among them were: "Rock of Ages," "Just As I Am," and "O For a Heart to Praise My God." The singing was a special feature of the meeting. "Henry Drummond Personal Scrapbook," a clipping from The Christian Leader, n.d., p. 123.



lasting about forty minutes, and a closing hymn. On the night of the first service, the Hundredth Psalm was sung and the chairman led in prayer, read a portion of Scripture and presented the speaker. Few of the students had seen Drummond, but some of them knew about his recent book, Natural Law in the Spiritual World, and no doubt they expected him to deal with some phase of science and religion. His subject, "Seek Ye First the Kingdom of God,"<sup>1</sup> may have surprised his audience but he gripped the attention of all those present. One eyewitness, thus describes the scene:

...[Drummond] came forward to the table, and the confidence at once awakened by his open, earnest look at them was confirmed when he began to talk to them in the well-known classroom tone of a lecturer who has some knowledge which it is his business to impart to his auditors, and which it is their supreme business at this hour to acquire. He began by telling, with graphic detail, how a geologist had opened a mine in search of a silver lode, and when his fortune had nearly melted away, said to his people that for a few weeks longer they might dig, and if they found no silver they must cease; how it was sold to one more fortunate, whose men had only dug through two yards of soil when they came on one of the richest veins of silver in England. 'Now, I believe,' said the lecturer, 'that there are some men in this hall who are not two yards off from a treasure greater than can be found in all the mines of earth.' And then he proceeded to enforce on them the command of Jesus, 'Seek ye first the Kingdom of God and His righteousness.'<sup>2</sup>

At the close of the address Drummond prayed<sup>3</sup> and then announced

1 This is the same passage of Scripture that de Laveleye used to close his address at the Tercentenary Celebration.

2 Quoted by G. A. Smith, op.cit., pp. 299-300.

3 One of Drummond's students said: "To hear Drummond pray was to actively realise the presence of God." Memories of Henry Drummond, p. 29. Another student wrote: "After all heads are bowed there is dead silence for about a minute and then Professor Drummond begins, 'Lord Jesus our Elder Brother.' He seems to bring the whole meeting into the actual presence of God." "Henry Drummond Personal Scrapbook," op. cit., p. 124.



that an after-meeting would follow.

The first Oddfellows' Hall meeting was more successful<sup>1</sup> than either the student committee or Drummond had expected. Everyone agreed that the work must be continued, but he would not commit himself to a series of meetings. He "would only promise to return on the following Sunday; and, when that again brought a more crowded house and greater intensity of interest among the men, he agreed to address the meeting a week later."<sup>2</sup> Sunday after Sunday, with only one exception, he came from Glasgow to Edinburgh to hold student meetings for the remainder of the winter session. Week by week the attendance increased. Students were drawn from all faculties and all sections of University life. Dr. Moxey, an Edinburgh graduate, wrote of Drummond several weeks after his first student meeting:

In Professor Drummond we seem to have found, or rather God sent us, the very man most likely to draw the students to a meeting, and to preach the Gospel to them...His present scientific popularity made them curious to hear him...his simple and striking way of lifting up Christ, apart from any thought-distracting consideration about Him, such as the naming of repentance, faith, etc., concentrated their attention on the Son of God; and as they saw His love and their own ingratitude side by side, hearts were broken and wills surrendered.<sup>3</sup>

<sup>1</sup> "Even in those good old days the majority of students rarely 'darkened' a church door. But it was this very majority which now crowded to hear Drummond. The critics went too, and voted it, 'a good show.'" The Student, November 19, 1919, p. 5.

<sup>2</sup> Cuthbert Lennox, Henry Drummond, p. 98.

<sup>3</sup> Dr. D. A. Moxey, "Students' Meetings in Edinburgh," The Christian, February 19, 1885, quoted by Tissington Tatlow, op. cit., p. 13.

The meetings were advertised and promoted by the students,<sup>1</sup> but no newspaper reporters were allowed to attend. Large yellow placards were posted on the bulletin boards lining every entrance to the University buildings. On Thursday morning a notice was placed at the University gates announcing the Oddfellows' Hall meeting for Sunday evening. Handbills were distributed for special occasions, and on Thursday, Friday and Saturday sandwichmen carried signs<sup>2</sup> throughout the University area. Drummond believed that the first responsibility of a student was to do his very best in his university studies, therefore only the men who were keeping up with their work were allowed to assist in promoting the meetings. Reporting to American students at Northfield in 1887 on "A Mighty Work in Scotland," he said:

A man to get through his examinations has very hard work; and we didn't wish it to be brought as a reproach against the work that men were dissipating in religious meetings.<sup>3</sup>

- 1 Drummond visited Australia in 1890, and when asked how the Edinburgh meetings were organized, he replied: "The students have a hall, and there they meet on Sundays, or occasionally on weekdays, to hear addresses...on Christian topics. There is no committee; there are no rules; there are no reports. Every meeting is held strictly in private, and any attempt to pose before the world is sternly discouraged. No paragraphs are put into journals; no addresses are reported...It is not a movement...that has laid hold of weak or worthless students...but one that is maintained by the best men in every department...The religious meetings...are never allowed to interfere with the work of the students." The British Weekly, June 6, 1890, p. 88.
- 2 Cuthbert Lennox, op. cit., p. 101.
- 3 T. J. Shanks (Editor), A College of Colleges: Led by D. L. Moody, p. 230. (Hereafter referred to as A College of Colleges).

1

The most capable students were used not only to promote the meetings, but also as after-meeting workers,<sup>2</sup> ushers, and visitors. There was a place for the shy students too.

"In many cases," said Drummond, "a young man who respects himself will have nothing to do with evangelistic work...These men are often very valuable. They have the heat; the other men have the light. We try to keep the men of heat in their lodgings. We don't let them be seen on the platform, or handling our bills and hymn-sheets. We keep them as much as possible in the cellar, and there they pray for us."<sup>3</sup>

Another feature may be noted: the Students' Missionary Society frequently met in the Oddfellows' Hall on Saturday evenings to discuss the various methods of bringing students to lead a Christian life. Drummond often left Glasgow early to attend these discussion meetings. Prayers were offered for individual students in Edinburgh who were not Christian and for the leaders of Christian groups in other universities.

- 1 In Drummond's own words: "We never allowed a man to come near our platform, or to hold our programmes, or to hold our hymn-sheets, or take any part whatever, who was not entirely respected for his personal character and manly instinct among the students." Loc. cit.
- 2 The workers answered questions during the after-meeting for their fellow students. "The athletes among the students were largely represented. The captain of one club could be seen talking with earnest inquirers; the captain of another...was ever on hand to help." Often they would walk home with a fellow student who was "deep down in the mirk of the 'valley of decision.'" The Young Men's Christian Magazine, February 1885.
- 3 The British Weekly, October 14, 1887, p. 380.

1

Prayer was the power behind the meetings. Prior to the service, it was Drummond's custom to meet for prayer with several students in the home of Dr. Hugh Barbour. On one occasion he said to a student who was to offer a prayer in the hall that evening: "Talk with God face to face - lay it all before him."<sup>2</sup> Throughout the week small student groups met in different lodgings to pray for the power of the Holy Spirit to move in the hearts of the students who came to hear Drummond. The Reverend W. M. Small, a member of one of these prayer groups, said to the present writer:

Cards were passed to students in the University classroom, just before the lecture started, which stated: 'Meet in Tom Brown's digs, Wednesday night, 7:30, for Bible study and prayer for the Sunday evening service.' The men who joined in these weekly prayer meetings and who served on deputation teams were called Drummond's men. I was a Drummond man. I served under him and owe a great deal to him.

Sunday after Sunday as Drummond moved to the center of the platform in the Oddfellows' Hall to begin his address, he was heartened by the knowledge that during the week many

- 1 Drummond was an ardent believer in prayer. Concerning the subject, he said: "Five minutes spent in the companionship of Christ every morning; two minutes, if it is face to face, and heart to heart, will change your whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one else's sake." Memories of Henry Drummond, p. 21.
- 2 D. N. P. Datta, "The Early Days of Student Volunteer Movement and Professor Drummond's share in it at Edinburgh," December 2, 1898. (A manuscript in the possession of Drummond's grandniece, Mrs. J. W. Pearson).

students had been praying for the success of the meeting.

He tells us that:

It is a distinct work of God, such a work as I, after considerable experience of evangelistic work, have never seen before. It haunts me like a nightmare...I do not think I would exchange that audience for anything else in the world.<sup>1</sup>

Drummond had intuitive gifts for bringing the main meeting to a powerful close. He knew that many students were honestly groping their way and he closed the service in such a way as to capture those doubters. At the end of one meeting over which Professor Greenfield presided, Drummond requested those who felt that they had become new men to rise and go upstairs to a room, where they would be received by Principal Cairns and Professor Calderwood. "About one hundred and sixty of those present immediately responded to this request."<sup>2</sup> On another occasion Ralph Connor reported:

He was speaking of the Friend of sinners and was commending Christ to the men as a friend worth having...When his address was over...he invited any man who would like to have a little private conversation with him...to step into one of the side rooms...Leaving this invitation with the meeting, Drummond passed into a side room. The singing went on...Before long a young fellow came back and said to his fellow students in halting words: 'You fellows all know me...I am known as a waster. I am leaving college this year. I have decided tonight to take Christ as my friend...I wish you fellows would pray for me.'<sup>3</sup>

## 6. Eyewitness Accounts of the Meetings

Almost without exception Drummond's auditors testify to

<sup>1</sup> G. A. Smith, *op. cit.*, p. 301.

<sup>2</sup> "Spiritual Quickening at the Scottish Colleges," The Presbyterian, April 1885.

<sup>3</sup> The British Weekly, December 23, 1903. p. 313.



the phenomenal success of the Oddfellows' Hall meetings. One student wrote:

'Drummond's Meetings,' as they are familiarly called, have become one of the institutions of Edinburgh. The service is simple, reverent, and hearty; but the address is the great attraction. He has no notes. He just 'lets himself go,' and with perfect naturalness and burning enthusiasm, addresses this limited audience.<sup>1</sup>

Another, skeptical at first, records:

I slipped into the hall...and found it crowded with nine hundred undergraduates. There was no excitement, no heraldry of trumpets. It was the simplest service. The address lasted nearly an hour, and was a well-reasoned, masterly discourse, such as I had not heard before...I was amazed, and thought, 'This is a phenomenon, merely passing emotion, which will be gone in a week or two.' Years have passed since that night, but it is still the same.<sup>2</sup>

The students requested a communion service at the close<sup>3</sup> of the last meeting held in the Oddfellows' Hall in 1886. The service was so effective they decided to finish the meetings in this way each year. Four hundred students remained for the closing communion service on Sunday evening, March 17, 1889. "Drummond's address was simple, but powerful," said one of the students, "his subject was: 'A Memory, A Meal, A Mission.'" Pointing to the elements on the table, he closed

1 "Manly Christianity," The Young Man, April 1888.

2 An Edinburgh Student, "Henry Drummond," The Friend, June 10, 1892.

3 The communion service on March 28, 1886 was conducted by Dr. Charteris and Dr. Whyte. "...Drummond was attacked for having countenanced an 'irregular communion,' and for having admitted to it students who were not members of churches." Arthur Gordon, The Life of Archibald Hamilton Charteris, pp. 290-291.



with the words: "This symbol then - a memory, is for the forgetful; a meal, is for the hungry; a mission, is for the idle."<sup>1</sup> The men were profoundly moved. Principal John Cairns officiated at the table and "in the midst of a dead silence the elements were dispensed and each man...seemed to lay himself afresh upon the altar."<sup>2</sup>

The present writer has interviewed these Edinburgh men, who remember vividly the Drummond meetings: Dr. Robert Calderwood, Dr. F. J. Rae, and Dr. W. M. Small, ministers of the Church of Scotland; and the late Dr. Lechmere Taylor, medical missionary. Dr. Calderwood heard Drummond speak many times. He tells us that:

You had to go early to get a seat in the Oddfellows' Hall. I was very much impressed because the entire auditorium was filled with young men. The lusty singing, the magnetism of Drummond on the platform (he could grip the audience), the awe of the students listening to every word he spoke, thrilled me. He took us, as it were, into his confidence by his frank and open style. It was not preaching, but an animated inspiring talk.

Drummond was very popular among the students. They had been brought up on hard dogma, but he struck out on an independent line and presented Christ in a fresh way.

On entering the University in 1890, Dr. Taylor discovered that Drummond was exerting a vital influence among the students and professors of the medical faculty. Hundreds of medical students attended the Oddfellows' Hall meetings.

"It was not Drummond's intellect," said Dr. Taylor, "that impressed these men; it was his character and personality. He had re-

1 "Professor Drummond and the Edinburgh Students," The Christian Leader, March 28, 1889.

2 Loc. cit.

markable eyes and when he spoke, he did look about, he gazed at his audience. He had a kind of mesmeric influence over his audience. His message was always polished and carefully prepared, but he did not use notes. Looking back on it, one feels that his appeal was emotional rather than intellectual. He avoided the usual methods of evangelism, no tricks were used, everything was very subdued and restrained. But he got hold of the men, especially the medical students who had no religious connection."

In addition to the power of Drummond's personality the<sup>1</sup> most vivid memory Dr. Taylor had of the meetings was a hymn which was used at the close of the service almost every Sunday night. "After singing that hymn," Dr. Taylor recalled, "the entire audience seemed to be uplifted and we left the meeting inspired to live for Christ."

Dr. Small, an active supporter of Drummond's meetings, was a member of a prayer group and often served on deputation teams that were organized to tell Edinburgh congregations about the Student Movement. Drummond deeply impressed Dr. Small and reinforced his desire to enter the ministry. In his own words:

There is one meeting I shall never forget.  
It was the high light of my experience at  
the University. I was twenty years old at  
the time. On the platform that night were  
both medical and arts professors. Drummond's  
subject was, 'My son, Give me Thine Heart.'  
After a prayer, he came forward to speak.

<sup>1</sup> Dr. Taylor remembered all except the last two lines of the hymn:

O Christ in thee, My soul has found  
And found in thee alone,  
The peace, the joy I sought so long,  
The bliss till now unknown.  
Now none but Christ can satisfy,  
No other name for me,...

1

The flash of the eyes, that was his secret. His eyes were set close together and fairly shone. An intense light seemed to radiate from them. He spoke in a soft tone. His language was plain and popular. He seemed to be talking at you and talking to you - one of the most impressive speakers I have ever heard. Many gave their life to God in the after-meeting. I have forgotten the content of the message, but even now I can hear him saying, 'Son, give me thine heart.'

2

Dr. Rae admired Drummond but he thought the meetings were largely "physical, temporary, and magnetic." "I exchanged views with other friends," he said, "who had the same impression."<sup>3</sup> Dr. Rae, thinking back sixty-five years, said:

He was a very handsome man. He stood there behind a small table in the Oddfellows' Hall. The Bible was in his left hand. He did not use notes. He spoke in a conversational tone and his personality entered into it. Many of us knew that he was not a good theologian and I fancy that he was a second rate scientist, but he was a great human Christian.

Never in my life have I come in contact with such a magnetic personality. His influence was almost physical - a sort of magnetism. He had a hypnotic influence as well as a religious conviction, but I am quite certain it came through this physical medium. I have seen men who were converted go back to old sins after the meetings were over.

This no doubt was true for some men, but the vast majority of the students who remained for the after-meetings were helped

<sup>1</sup> When Drummond was travelling in Africa, the natives called him by a name which signifies, "He who looks or gazes," probably because of the keenness of his eyes. G. A. Smith, *op. cit.*, p. 500.

<sup>2</sup> Dr. Rae married the daughter of Dr. James Stalker, a lifelong friend of Drummond.

<sup>3</sup> According to Dr. Rae, when Professor James Denney was asked by a friend what he thought of the meeting, he replied, "I refused to be hypnotized."

for life. If there was mesmerising during the meetings, Drummond was quite unconscious of it. It was his fine presence, his strong personality, and his unmistakable devotion to Christ that influenced men and induced them to remain for the after-meetings.

A noteworthy testimony to the influence of Drummond's meetings is given by David S. Cairns. While studying at the University in the early eighties, he suffered a serious breakdown in health which necessitated a period of complete rest. In 1886 when he resumed his studies, he found an entirely changed atmosphere at the University. He began to attend the meetings and under Drummond's guidance he worked out his religious problems. He wrote in his recent autobiography:

...I went...to the Oddfellows' Hall where we used to meet more than fifty years ago, and as I looked round it (it is almost unchanged) I felt a deep gratitude that my youth had passed under so gracious an influence.<sup>1</sup>

John Henry Jowett was a devoted follower of Drummond during his student days and served as a meeting steward in the Oddfellows' Hall. Many years later he said:

Drummond manifestly sweetened the atmosphere of the University and introduced a deeper and more serious moral tone...Many and many a time Drummond sent me home to my knees...His influence remains in my life as a bright impulse to purity and truth...I thank God that I ever met and communed with Henry Drummond.<sup>2</sup>

During his close friendship and association with Moody, Drummond had learned the technique of the inquiry-room but

<sup>1</sup> David Cairns, op. cit., p. 114.

<sup>2</sup> Arthur Porritt, John Henry Jowett, p. 35.

he was careful to avoid the rousing of emotional stress in his dealings with students. In the student after-meetings there was no objectionable "button holing"<sup>1</sup> so commonly practised in Moody's inquiry-room. The men frankly stated their doubts and difficulties and sought help either from Drummond or from other students. He declared, "No man's personality is invaded."<sup>2</sup> At the close of the service an invitation was extended to those who desired to remain for questions and discussion. According to Dr. Cairns there was no pressure or emotional appeal in the closing moments of the meeting:

He told us that for making our decisions for Christ, most of us would be much better at home in our rooms quietly thinking things over rather than doing it there and then under high emotional pressure. But, he said, if any of us were in difficulty about any point, he would be very glad if we remained to the after-meeting...We would find friends who would be ready out of their own experience to talk things over with us.<sup>3</sup>

It was here - at the after-meeting - that hundreds of men gave themselves to Christ and learned to fight anew the battle of life; for many others the inner spirit was purified through confession of sin; and others again reconsecrated their lives to God.

The master passion of Drummond's life was to evangelize young men, and Edinburgh provided a fertile field for his labors. Not only from Britain, but from Germany, Holland,

1 "Manly Christianity," op. cit., April 1888.

2 "Henry Drummond Personal Scrapbook," op. cit., p. 125.

3 David Cairns, op. cit., p. 113.





France, Australia, Canada, America, India, and the Far East, students came to study under excellent professors. In the heart of Edinburgh, near the Meadows, there are rooms in the Oddfellows' Hall that many men in all parts of the world remembered as the place of their turning point in life.<sup>1</sup> In this place God had used Henry Drummond in a unique way. Looking back fifteen years, John Kelman wrote:

...it was he who first presented Christianity to students that they realised...that it was not only right, but in the highest sense natural to follow Christ...To countless numbers ... Christ was presented as the hero of all the manly, and the athlete in the arena of human temptation and achievement. These views of Christ remain, and they are the secret of all appeal to students. For the rediscovery of that secret...Scotland owes more to Henry Drummond than to any other man of modern times.<sup>2</sup>

## 7. Counselling with Students

Drummond's addresses were penetrating, in his after-meetings the men were free to discuss their religious problems, but the crowning glory of his mission to students was his ability to counsel and direct individual lives. It was after the gas lights had been turned off in the Oddfellows' Hall on Sunday evening that he found the opportunity to put into

<sup>1</sup> "There are scattered over the world today," said D. M. Ross, "literally thousands of young men - ministers, doctors, teachers, lawyers, merchants - who owe the chief spiritual stimulus of their lives to the students' meetings." D. M. Ross, "Professor Drummond as I Knew Him," The Temple Magazine, July 1897, p. 729.

<sup>2</sup> The Student, November 15, 1907, p. 69.



practice the thesis which he had developed during his student days on "Spiritual Diagnosis." Preaching a sermon to students was not enough. His abiding work was accomplished by dealing with students one by one just as a physician examines his patients individually. "Put yourself into his place," he used to say; "get at his point of view; look at the world through his eyes. Remember he is a man; remember he is a young man; and, above all, remember that he is an individual young man."<sup>1</sup> Jesus when He called men to follow him, used the method of beginning with people as they were. Drummond was successful in his personal encounter with students, because he followed this way of Jesus.

It is regrettable that Drummond did not leave any notes concerning his counselling with students. He desired to keep all conversations strictly confidential - the first rule for a good counsellor - and this no doubt explains the lack of material.<sup>2</sup> The impact of his counselling, however, is made sufficiently clear from his letters and reminiscences of his students. Men laid bare to him their hearts and lives and he was ready to give of himself without reservation.

The greater part of Drummond's counselling was done in Edinburgh and not in Glasgow. His student meetings in Glasgow did not produce lasting results, neither did his counselling with students. He held himself aloof from most of the Glasgow men and they were keenly aware of the barrier between them and the professor. One of his students said:

<sup>1</sup> "Henry Drummond," The British Monthly, August 1902, p. 408.

<sup>2</sup> "Drummond was never known to break a secret of the confessional." W. Robertson Nicoll, 'Ian MacLaren' The Life of the Rev. John Watson, p. 124.

You might be sitting next to him at dinner in college, and then, when you went out into Sauchiehall Street and met him sailing along, he took absolutely no notice of you though you raised your hat to him...No man ever took his difficulties to Drummond. If he was in deep waters in matters of faith, he went to Bruce or Lindsay.<sup>1</sup>

He developed the reputation of being distant and out of sympathy with his Glasgow students. He was never able to overcome this stigma. "His fame in Glasgow was in truth an echo from Edinburgh."<sup>2</sup>

In Edinburgh, however, Drummond spent more time and used up more energy counselling students than anyone ever knew. He was well equipped for the task. Not only was he an excellent listener, but his transparent goodness revealed itself in such a way "that [the] interviews brought men face to face with great decisions."<sup>3</sup> Students were drawn to him because he fully sympathized with their doubts and difficulties. With an amazing insight into human nature, he was able in a quiet way to go straight to the heart of men and win their confidence. One was struck at first sight not only by the refinement of his dress and manner, but also "by the unaffected geniality and kindness of the man...you could feel at home with him, and ask his advice or give him your confidence as you wished, unrestrainedly."<sup>4</sup> He unlocked the reserve of men who had previously steered clear of the more

<sup>1</sup> Cuthbert Lennox, op. cit., pp. viii-ix.

<sup>2</sup> Ibid., p. 111.

<sup>3</sup> The Student, November 8, 1922, p. 25.

<sup>4</sup> Joseph Agnew, "Impressions of the Late Professor Henry Drummond," Christian Commonwealth, March 18, 1897.

orthodox clergymen.

By Drummond's ready sympathy he quickly established rapport with a troubled student. The burden of sin which he met in the counselling room at times almost crushed him.

A friend with whom he was staying in Edinburgh said:

I found him leaning with his head bowed on the mantelpiece, looking into the fire... I asked him if he was very tired. 'No,' he said, 'not very. But, oh! I am sick with the sins of these men! How can God bear it?'<sup>1</sup>

He had a pass key to a private home in George Square, near the Oddfellows' Hall, and he was free to come and go as he pleased. Here anxious students might call for private talks with him. Every week, too, young men remained after the second meeting at Oddfellows' Hall to unload upon him their doubts and problems. It was sometimes two o'clock in the morning before he returned from the streets, where he had paced with anxious inquirers, to the George Square home to warm the cocoa left by the fire.<sup>2</sup> Moreover, he made additional trips from Glasgow on week-days for the purpose of seeing<sup>3</sup> some particular man, and many of his Saturday afternoons were devoted either to visiting men in their lodgings or attending athletic events with them. One student will ever re-

<sup>1</sup> "Professor Henry Drummond," Great Thoughts, May 20, 1899. p. 118.

<sup>2</sup> Memories of Henry Drummond, p. 27.

<sup>3</sup> The Reverend J. H. Jowett recorded in The British Weekly, October 12, 1893: "He invited us to write to him, to tell him our special temptation, that he might tell us the special bit of Armour that we needed for defence...One Sunday night...he held up an anonymous letter, which he had received during the past week...It...told the awful story of an awful life...'Gentlemen,' said Drummond, '...if this man had given me his address, I would have come over from Glasgow by the next train to see him.'"

member Drummond's talk with him at a football match. After hearing of his death, he said: "I owe him more than I do any other mortal, and I sometimes shudder to think of the probable course of my life had he not come into it twelve years ago."<sup>1</sup>

Another student with whom he had many conferences wrote:

Dear Professor Drummond,

Though I did not succeed in getting through my 'second,' I feel it has not been altogether a failure...(You know of my outbreak)...I begin to realise how nearly I had become a perfect wreck; in a great measure I owe my escape to your personal influence.<sup>2</sup>

Drummond was extraordinarily sensitive to the way young men were thinking, and by his gift of expressing their perplexities, which he himself felt, he helped to resolve their doubts and problems. In his counselling sessions with student inquirers of every description, he probably had the privilege of leading more young men to religious decisions than any other man of his day.

#### 8. The Results of Drummond's Meetings

The religious awakening which aroused the Edinburgh students in 1884-1885 and which found full expression in the Oddfellows' Hall meetings could not be confined to the University. Like the members of the early church, the students had a burning desire to share the good news and to improve the social conditions of the people. From the stimulus re-

<sup>1</sup> Memories of Henry Drummond, p. 28.

<sup>2</sup> G. A. Smith, op. cit., p. 337.

ceived in Drummond's meetings some students held evangelistic services in hospital wards while others rented a house and lived among the poor in the slums of Edinburgh in order to elevate the people both socially and spiritually.<sup>1</sup> No formal evangelistic work was done, but the students visited the sick, taught them in night schools, arranged smoking concerts<sup>2</sup> and contributed to the general welfare of the people. The young men became a spearhead for the Christian cause, and from their example and love they exercised a profound influence upon their neighbors.

- <sup>1</sup> Referring to these activities in an address delivered to American students in 1887, Drummond said: "Every Sunday morning when you go to the Royal Infirmary at Edinburgh, you will see a hundred students at least, gathered in an amphitheatre for a prayer-meeting...they go to the wards, two by two, and have evangelistic services...a hundred men [are] engaged in that work every Sunday...Then, a few men have gone out to work amongst the poor. They have taken a building in [the slums of Edinburgh] and camped there in order that they may exert an influence for good on the locality. That 'University Settlement,' as it is called, has only been in operation about eight months, but the result has already been beyond our farthest expectations. Some of our best men have gone to live there - medicals." T. J. Shanks, op.cit., pp. 234-235.
- In a letter written November 13, 1886, Drummond gave all the credit to the students for beginning the University Settlement. "I ran into Edinburgh this week to see the students...they have founded an East End University Settlement (like Toynbee), and have five or six first-rate men already in residence." G. A. Smith, op. cit., p. 318.
- The reference in this letter is to the Toynbee Hall Settlement founded on November 17, 1883, Cf. Mrs. S. A. Barnett, Canon Barnett His Life, Work and Friends, Vol. 1, p. 308 ff. The University Settlement that resulted from the Oddfellows' Hall meetings is not to be confused with the Pleasance Mission started by New College students in 1876. Cf. Hugh Watt, New College Edinburgh a Centenary History, p. 121 ff.
- <sup>2</sup> The British Weekly, March 18, 1897, p. 386.



Another evidence of the social consciousness of the students is seen in the interest and support they gave to the Chalmers University Settlement. In the autumn of 1887,<sup>1</sup> the Chalmers University Settlement was established in the Fountainbridge district by a group of men "drawn largely from the Medical Faculty, who were closely associated with Professor Drummond's meetings in the Oddfellows' Hall."<sup>2</sup> In collaboration with Dr. Hugh Barbour, Mr. Charles M. Douglas, a distinguished student of philosophy, organized the Settlement. Drummond appealed for workers in his meetings and more men than necessary were recruited to run the Settlement.

The people in the Edinburgh area wanted to know whether the good reports concerning the meetings were true, and as a consequence Drummond was inundated with invitations from churches. Deputation teams of three or four students were set up to visit the churches. Dr. W. M. Small, a member of one of these teams, said to the present writer:

Some teams went out every Sunday to churches in Edinburgh. There were four students on my team, one from Syria. We took part in the evening worship service and told the people about our personal experiences in the Christian life and what an inspiration Drummond's Meetings had been to us. The people responded and much good work was accomplished for the Lord.

Under the leadership of Drummond and a few Edinburgh professors, student deputations visited the other Scottish

<sup>1</sup> The purpose of the Settlement was to foster social brotherhood and the founders immediately thought of the far-reaching ideas of Thomas Chalmers. Thus, the Settlement was given his name.

<sup>2</sup> G. F. Barbour, The Life of Alexander Whyte, p. 255.

universities. On March 1, 1885 Professor Greenfield accompanied by nine students - three new converts and six Christians of older growth - went to Aberdeen to explain the nature of the Edinburgh meetings. About one-half of the Aberdeen students were present for the opening meeting and the visitors received a hearty reception. The men explained the spiritual awakening that the Oddfellows' Hall meetings had produced and the great personal good they had derived from them. Professor Greenfield then spoke and invited interested students to remain for an after-meeting.

Several conversions took place that night ...a professor stepped forward and thanked the deputation for coming, and said he would not cease to thank God that He had sent them. He was ashamed of the influence of his past life. He would be different in the future, God helping him.<sup>1</sup>

The results of the visit were so encouraging that it was resolved to continue similar Sunday evening meetings in the future.<sup>2</sup> A member of the deputation team that visited Aberdeen and St. Andrews said:

[In Aberdeen] we had good meetings and I have still vividly imprinted on my mind the proclamation made by Professor Greenfield in the Apostle's words, 'We are ambassadors of Christ Jesus...' [In St. Andrews] under the leadership of Professor Charteris we had good meetings...Private prayer just before going to deliver our message was our only secret of strength.

1 R. M. Cairney, "Remarkable Work Among the Students of Edinburgh University," The Young Men's Christian Magazine, March 1885, p. 323.

2 "Aberdeen University," The Methodist Times, March 1885.

This we saw practised and taught by Drummond over and over again... [The deputations were sent out] under Professor Drummond's general guidance.<sup>1</sup>

The first deputation to Glasgow in March 1885 consisted of Professor Stewart, Dr. Cathcart and eight students. The Edinburgh men spoke with power and four hundred Glasgow students remained for the after-meeting. Several cases of apparent decision for Christ were recorded. Other meetings were well attended and much interest was created, but no movement emerged comparable to that in Edinburgh. Later in November Drummond held a follow-up meeting for the Glasgow students, but he was unable to reach them effectively.<sup>2</sup> His failure in Glasgow may have been another case of a prophet without honor in his own country, but it is partly explained in this excerpt of a letter he wrote on October 25, 1885: "I have to begin the Glasgow meetings on November 8, but my heart is in Edinburgh."<sup>3</sup> The Glasgow men seemed to know that Drummond's interest lay in Edinburgh and furthermore many Glasgow students never took him quite seriously. His faultless dress and stately carriage gave the impression that here "was Christianity in a velvet coat and all the appurtenances to match."<sup>4</sup> Some of the hard-working Scottish students to

<sup>1</sup> D. N. P. Datta, op. cit.

<sup>2</sup> Drummond did succeed, however, in establishing a University Settlement in Glasgow in 1889. On March 27 of that year, he wrote: "I am busy with the University men here, planning a Settlement in a poor district." G. A. Smith, op. cit., p. 286.

<sup>3</sup> Ibid., p. 314.

<sup>4</sup> An Old Student, "Professor Henry Drummond," The Woman at Home, June 1897, p. 742.

whom life was a struggle, who had to fight every inch of their way in knowledge and faith, hardened themselves against Drummond through a vague distrust and looked upon him with scorn. His words had no meaning for those students because they thought his life and religion came too easily. Other students questioned his orthodoxy and worked against him and his meetings. Dr. W. M. MacGregor, writing forty years later, explains Drummond's failure in these words:

He had a few intimate friends, but he lived a curiously detached life in a big house close to the college, and his main evangelistic interest was always Edinburgh. Twice over he attempted to break into the student life in Glasgow, but on each occasion those who questioned his orthodoxy threatened rival meetings, so he silently drew back. Thus very few of his students came really to know him, but all confessed his charm and his power.<sup>2</sup>

The Edinburgh men were aware of Drummond's reputation among the Glasgow students. A Canadian student attending his first Oddfellows' Hall meeting, when told that Drummond was the Professor of Natural Science in the Free Church College in Glasgow, asked: "Is he as popular with the University and college men there as in Edinburgh?" In a meditative, cautious tone, his friend replied: "Glasgow men are different. They do not appreciate Professor Drummond. They do not understand."<sup>3</sup> And during his entire teaching career in Glasgow, he was never

- <sup>1</sup> A small group of students in Edinburgh also questioned Drummond's orthodoxy and caused him much anxiety. On January 28, 1888 he wrote: "A small clique has addressed a printed circular to the Edinburgh ministers, begging them to suppress me and my views...it has not hindered the work at all." G. A. Smith, op. cit., pp. 322-323.
- <sup>2</sup> W. M. MacGregor, A Souvenir of the Union in 1929, p. 11.
- <sup>3</sup> "Professor Henry Drummond," The Westminster, April 1897.

able to bring about a religious awakening among the Glasgow students.

A deputation of Edinburgh students visited Oxford, (following a series of addresses delivered there by Drummond) in October 1885. The men were favorably received but the Oxford students could not agree on methods of continuing the work. The difficulty arose owing to differences between students of High Church and Low Church. No lasting results were achieved at Oxford.

If Glasgow and Oxford are to be placed on the debit side of the ledger, the work of the Holiday Mission, which grew out of Drummond's meetings, more than balanced the account. Just before the University session closed in March 1885, a student meeting was held in the Oddfellows' Hall to discuss the best way to spend the holidays. It was suggested that the vacation period might be used to tell the young men of other towns about their new experiences. A resolution was passed that the recess should be used for the purpose of conducting evangelistic operations throughout the country. A number of students volunteered for the work, the majority coming from the medical faculty. Many of the athletic men agreed to give their services.<sup>1</sup> Thus the Holiday Mission arose. It was carefully organized under Drummond's immediate supervision and penetrated the small towns of Great Britain.

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<sup>1</sup> "Spiritual Quickening at the Scottish Colleges," The Presbyterian, April 1885.



The purpose of the Mission was to reach young men in places where hundreds thought they had enough religion if they attended church twice a month.<sup>1</sup>

Drummond, Dr. Cathcart, and other assistants gave much thought and hard work to the planning of the Holiday Mission. It was necessary to select the right men for each town and local committees had to be set up to prepare the way for the deputation. Suggestions sent to the local committees indicate the care that was devoted to every detail. The most important suggestions were:

1. The students feel that their immediate mission is to YOUNG MEN, and that therefore the meetings should, if possible, be arranged for MEN ONLY.
2. The local committees should remain in the background.
3. The names of students acting as deputies should not be made public in any way. They come simply to meet their fellow young men as witnesses rather than as advocates.
4. The deputies should in all cases be boarded with earnest Christian friends of the work. Many of them would be young converts and impressions received from these friends would be important.
5. The chairman of the meeting should be a layman, but the conduct of the meeting ought to be given to the senior student in charge.
6. The meetings should begin on Sunday evening. It was advisable at first to intimate only two or three meetings.<sup>2</sup>

The meetings were conducted after the manner of the Odd-fellows' Hall services, including an after-meeting for questions and discussion. The student leaders were cautioned against

<sup>1</sup> The British Weekly, July 6, 1888, p. 163.

<sup>2</sup> Cuthbert Lennox, op. cit., pp. 112-113.

offering emotional appeals or preaching in advance of their own personal experience. The aim was to allow them to deal with one truth of which they were consciously sure. Insistence on specialization both in audiences and experience may be pressed too far and Drummond was rightly criticized for limiting his young converts in their witness.<sup>1</sup>

He himself refused to take an active part on any of the deputations, but he received full reports from the local secretaries and visited some of the towns to examine the work achieved. Glowing reports of the success of the Holiday Mission are found in his letters. He wrote to Professor Greenfield on April 25, 1885:

I came...to see how a troupe of students were getting on with their holiday mission. I found half a dozen of them hard at work. They had had meetings for eight days before I came, and with real results...I have spent the last month in visiting the deputies at various places, and am greatly impressed with the men.<sup>2</sup>

He wrote a number of letters to his students concerning the general strategy of the mission. These young men, full of zeal and faith, were inexperienced and it was necessary to put them on their guard and to give them arms with which to defend themselves. Other letters were written to young men who attended the Holiday Mission meetings and who had sought his advice and help with personal problems.

For nine succeeding sessions the Holiday Mission continued to provide an important outlet for the energy of Drum-

<sup>1</sup> "Henry Drummond," op. cit., p. 409.  
<sup>2</sup> G. A. Smith, op. cit., p. 306.

mond's new converts. Each year the men recruited from the Oddfellows' Hall meetings went out during the holiday period to bear witness to their newly found faith, and by this means outstanding work was done in England as well as in Scotland.

Another important result of the Drummond meetings was the Universities' conferences held in the home of R. W. Barbour<sup>1</sup> at Bonskeid during the summers of 1889 and 1890. As the Student Movement extended beyond Edinburgh through the University deputation teams and the Holiday Mission deputies, some of Drummond's friends asked: "Might not some advance be made, if representative students, and a few of those to whom the students of the day most looked for guidance, were drawn from different churches and colleges, in order to discuss in free and unhurried conferences the problems which<sup>2</sup> pressed most heavily upon the student mind?" He thought the idea excellent and took a leading part in the first conference along with Dr. Alexander Whyte, A. C. Headlam, Thomas Raleigh of Oxford, John Sinclair, Alexander Martin, and James Stalker.<sup>3</sup> Students from Scotland and England responded to Mr. Barbour's invitation.

Morning and evening sessions were held, the afternoons being free for recreation. Papers were read on theology, on the relation of the churches one to another, and on the problems

<sup>1</sup> Drummond was returning from his mission to the Australian students in 1890 and regretted that he could not be present at this conference. Among the speakers were: Thomas Raleigh and Percy Dearmer from Oxford, Clement Dobson and C. W. Kimmins from Cambridge, J. B. Reynolds from Yale, and Lim Boon Keng from China. Lilian Adam Smith, George Adam Smith, p. 45.

<sup>2</sup> G. F. Barbour, op. cit., p. 257.

<sup>3</sup> Loc. cit.

of religious work in the colleges. The conference was ecumenical in scope, bringing together students from different church backgrounds and frankly discussing their differences. The gathering was small and many problems remained unsolved, but the way was opened "for the larger conferences which came later."<sup>1</sup>

Drummond and his colleagues were the first to give the British undergraduate an interest in student campaigns and conferences, and from these came the awakening of a national student Christian consciousness in Britain. Out of this in turn sprang the Student Volunteer Missionary Union,<sup>2</sup> the Inter-University Christian Union (later called the British College Christian Union), and finally the British contribution to the formation of the World's Student Christian Federation in 1895.

But the greatest and most lasting result of Drummond's meetings was found in the changed hearts and rededicated lives of the students. A French student who assisted in the 1888 meetings in Edinburgh said:

I believe that we must count the number of conversions not by dozens, but by hundreds. A more visible result, however, is the number of young people who have devoted themselves to the missionary work and have taken up medical studies with a view to this work.<sup>3</sup>

The influence these students exercised in all parts of Scotland,

<sup>1</sup> Tislington Tatlow, op. cit., p. 16.

<sup>2</sup> The Student Volunteer Movement was organized first in America during the college year 1886-1887.

<sup>3</sup> Daniel Monod, op. cit., p. 29. (Translation of the present writer).

England, America, Canada, Australia, and elsewhere will never be fully known.

Three generations of students and inquirers of all kinds sat at his feet and many of them poured their strange tales of woe into his sympathetic ear. This continued till the spring of 1894, when he made his last appeal in the Oddfellows' Hall. He laughingly said he had "opened all his tins" and had nothing new to tell the students. The last "tin" was opened at a student gathering in May when his Ascent of Man had just appeared. Some of the most important student leaders of the world were present - Mr. and Mrs. John R. Mott,<sup>1</sup> soon to go round the world binding the student life in one; Mr. Luther D. Wishard, first college secretary of the Young Men's Christian Association in America; Mr. Donald Fraser, first travelling secretary for the Inter-University Christian Union; and Mr. Leslie Hunter,<sup>2</sup> who later became the Bible Study Secretary for the Student Movement.<sup>3</sup> It was a fitting climax that his career should come to a close with such an outstanding

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- 1 Mr. Mott was one of the founders of the World's Student Christian Federation. He is known as "The World Evangelist to Students," having engaged in evangelism among students in sixty-six lands. "Henry Drummond, whose influence on Mott...was lasting, told him that he never allowed any printed matter about himself to go out into any university until he himself had passed it." Basil Mathews, John R. Mott World Citizen, p. 194. Like Drummond, Mott refused to appeal to the emotions of students and followed other advice which he received from him. Mott dedicated his book, Confronting Young Men with the Living Christ, to the memory of Henry Drummond and four other men with these words: "To all of whom I am indebted for much help toward a larger realization of the Living Christ."
- 2 Later he became Bishop of Sheffield.
- 3 Memories of Henry Drummond, p. 55.



gathering of student leaders. He had for ten years guided<sup>1</sup> "the helm with prophetic eye and apostolic fire"; others must now fill his shoes.

Drummond was too ill to conduct services at the University of Edinburgh during the winters of 1895 and 1896, and so various professors and students kept the work alive under his blessing and counsel. After his death in 1897, when Professor George Adam Smith was asked to conduct a memorial service in the Oddfellows' Hall, the hope was expressed that "if Professor Smith can be induced to continue Drummond's work, we have little doubt that he will be most successful."<sup>2</sup> Smith actually conducted five meetings during that session, but the students did not respond. His addresses were theological and did not appeal to the undergraduates in the University.

Finally, the mantle of leadership fell, by student choice,<sup>3</sup> on an Edinburgh minister, Dr. John Kelman "who began his student campaign in the Operetta House, Chambers Street, in 1898 and continued it with unqualified success down to 1913."<sup>4</sup> Kelman, like Drummond, placed Christ at the center of his message and life. "He had greater eloquence than Drummond, but without Drummond's gift of pithy, memorable phrasing and

<sup>1</sup> Ibid., p. 56.

<sup>2</sup> The Student, February 3, 1898, p. 208.

<sup>3</sup> Dr. Kelman was followed by Dr. Sclater as unofficial University preacher.

<sup>4</sup> The Student, November 19, 1919, p. 5.

power of original illustration from the world of nature."<sup>1</sup>

Ten years after Drummond's death Kelman paid tribute to his predecessor's supreme achievement when he wrote:

Could he see the phenomenal development of the religious life of the Universities as it is today, he would doubtless be greatly surprised, yet he would see...in it much that was the work of his own hands.

But a still more important contribution to the life of the University...has been largely due to him. Student life is little moved by enforced discipline, either spiritual or moral...But it is subject to the unwritten laws of 'good form'...there was a time when these laws were a matter of fashion...Into this world...there stepped an absolutely pure man. He was a gentleman and he was a Christian. From that day to this, certain ways which used to be 'all in the day's life' have been bad form; certain aspirations and attempts at manhood have been accepted as things to be honoured. This was Henry Drummond's supreme achievement, and it is his most lasting memorial.<sup>2</sup>

<sup>1</sup> George Freeland Barbour, Essays and Addresses, p. 84.

<sup>2</sup> The Student, November 15, 1907, pp. 69-70.

## CHAPTER III

### DRUMMOND'S WORK AMONG STUDENTS

(America 1887, 1893, and Australia 1890)

In America the evangelical revival during the early part of the nineteenth century was the motivating power of great social and philanthropic movements bringing the Gospel into every area of life. Samuel J. Mills, Jr., the son of a well-known minister in Connecticut, became the leader of a group of students at Williams College, Williamstown, Massachusetts, who were praying for a religious revival among students. In August 1806 five members of the group met for prayer in the maple grove near the college. Dark clouds appeared and the students, fearing a heavy shower, ran toward the college buildings, found shelter by a haystack and there continued<sup>1</sup> their meeting. As their discussion centered on Asia and the means of evangelizing the heathen in that vast continent, Mills suggested that they dedicate their lives to service in the foreign mission field. The group believed this proposal was inspired by God and after prayer "they joined hands, saying together, 'We can do it if we will.'<sup>2</sup>"

The results of that Haystack Prayer Meeting were far-reaching. Within four years the student missionary movement had spread to other colleges; and, more important still, the

<sup>1</sup> Clarence P. Shedd, Two Centuries of Student Christian Movements, p. 51.

<sup>2</sup> Tissington Tatlow, The Story of the Student Christian Movement, p. 2.

American churches were awakened to their foreign missionary responsibility.

From the first, both in America and in Britain, evangelism has been the dominating motive of the Student Christian Movement. These movements are linked together by a sequence of events which occur first in one country, then in the other. The formation of the Young Men's Christian Association<sup>1</sup> was one of these events.

### 1. The Origin of the Young Men's Christian Association

The Y.M.C.A. will always be associated with the name of George Williams. After his conversion in 1837 at the age of seventeen, he immediately set about winning converts among other apprentices in the drapery establishment at Bridgewater, England. He started prayer meetings and Bible classes in the business house, and twenty-seven of his associates became Christians. For the next few years he worked along the same lines, so that when he removed to London in 1844 he was able to launch the Y.M.C.A. Movement.<sup>2</sup> It was essentially a laymen's movement, its objective being to find those "other sheep" who were out of touch with any form of organized religion.

The idea of introducing the Y.M.C.A. to the United States was suggested by a student of Columbia University who in 1849-1850 was studying in Edinburgh. In a letter home he wrote of the Association in the most glowing terms, and it is evi-

<sup>1</sup> Hereafter referred to as Y.M.C.A.

<sup>2</sup> Williams was employed as an assistant at the drapery establishment in St. Paul's Churchyard. Two University Men (Editors), Modern Evangelistic Movements, p. 122.

dent that his eulogy was the immediate cause of the establishment of the Boston Y.M.C.A. on December 22, 1851, the first<sup>1</sup> of its kind in the United States.

It was out of this Association that the Student Christian Movement in America evolved. In most colleges the leadership came from members of the missionary societies that resulted from the Haystack Prayer Meeting of 1806. In many places the change required was little more than one in nomenclature, namely, from Societies of Inquiry to Y.M.C.A. The University of Virginia, the first college to make the change, adopted the constitution for a college Y.M.C.A. on October 12, 1858.<sup>2</sup> By 1870 other Y.M.C.A.'s were organized, and seven years later the number had grown to thirty-six. Luther D. Wishard was appointed College Secretary of the Y. M.C.A. and from 1877-1884 he was the only Student Christian Movement Secretary in the world.<sup>3</sup>

The Y.M.C.A., under Wishard's leadership, rapidly grew and spread. By 1884 there were one hundred and eighty-one college Associations with a total membership of over ten thousand.<sup>4</sup> Missionary committees were in active operation as

1 Ruth Rouse, The World's Student Christian Federation, p. 25.

2 Clarence P. Shedd, op. cit., p. 99.

3 Ruth Rouse, op. cit., pp. 28-29.

4 Luther D. Wishard wrote in his report in May 1884: "Forty-three [Associations] have rooms...One hundred and seven Associations observed the Day of Prayer for Colleges ...over one thousand seven hundred students professed conversion last college year...two thousand one hundred and nineteen students are reported as candidates for the ministry, eighty-three of whom have been converted since entering college...one hundred and eighty-two are reported as intending to be foreign missionaries..." Luther D. Wishard, The Intercollegiate Y.M.C.A. Movement, pp. 39-44. Quoted by Clarence P. Shedd, op. cit., pp. 167-168.



a part of the Y.M.C.A. organization in all the principal seats of learning when Henry Drummond visited the United States in 1887.

## 2. The Contribution of Dwight L. Moody to the Student Christian Movement

The name of Dwight L. Moody cannot be separated from any study of the Student Christian Movement either in America or in Great Britain. It was he who prepared the way for the world's first student Christian summer conference, held in 1886, and he was also the first to bring together British and American students for conferences and discussion.<sup>1</sup>

After Moody returned from his preaching mission in Great Britain in 1875, he made his home at Northfield, Massachusetts,<sup>2</sup> near the old homestead where he was born. During the next ten years Moody established a seminary for women at Northfield and a school for young men at Mount Hermon four miles away. These schools were "designed to meet the needs of young men and women whose scanty means precluded them from the regular colleges."<sup>3</sup> Through gifts from interested friends, new buildings were added and the enrollment increased. Henry Drummond has recorded the rapid growth of Northfield and Mount Hermon:

Dotted over the noble campus and clustered especially near Mr. Moody's home, stand ten

<sup>1</sup> Tislington Tatlow, op. cit., p. 17.

<sup>2</sup> Moody's house in Chicago had been swept away by fire.

<sup>3</sup> Arthur Porritt, John Henry Jowett, p. 127. Jowett attended conferences at Northfield during the summer of 1909.

spacious buildings and a number of smaller size, all connected with the Ladies' Seminary ...[The four hundred young men of the Mount Hermon School] are housed in ten fine buildings, with a score of smaller ones. Surrounding the whole is a great farm of two hundred and seventy acres, farmed by the pupils themselves.<sup>1</sup>

Moody, being a practical man, was unwilling that these buildings should be vacant during the summer holiday period. Accordingly, in August 1880, he invited Christian workers to his home for Bible study, worship, discussion and Christian fellowship. For more than thirty years, Northfield became the conference center for the Christian workers of the world.<sup>2</sup>

In 1885 Moody invited J. E. K. Studd,<sup>3</sup> who had served as chairman of his Cambridge meetings, to visit America to share with students the story of "the Cambridge Seven."<sup>4</sup> Studd's visits to colleges and conferences awakened a new missionary interest among the students, but the most lasting result of his work "came in the challenge that his message and personality brought to a religiously indifferent and self-satisfied Cornell University sophomore"<sup>5</sup> - John R. Mott. Mott did not care for religious meetings in his early student days, but he could not miss the opportunity of hearing a famous athlete like Studd. He was late for the meeting and as he opened the

<sup>1</sup> Henry Drummond, Dwight L. Moody, pp. 88-89.

<sup>2</sup> T. J. Shanks (Editor), D. L. Moody at Home, p. 33.

<sup>3</sup> Later he became Sir Kynaston Studd, Lord Mayor of London.

<sup>4</sup> William R. Moody, D. L. Moody, p. 377.

<sup>5</sup> Clarence P. Shedd, op. cit., p. 239.

door, he heard Studd thundering out these words: "Young man, seekest thou great things for thyself? Seek them not! Seek ye first the Kingdom of God." Later Mott said, "I have forgotten everything else, but these two passages fastened themselves into my memory like barbs. I could not rid my mind of them. The fight became so intense that I could not sleep nights."<sup>1</sup> Less than a month after hearing Studd, Mott was elected vice-president of the Cornell Y.M.C.A.

It was in 1886, however, that Moody made his most significant contribution to the Student Movement of America. In the spring he proposed that a convention of Y.M.C.A. secretaries be held during the summer in the buildings of his Boys' School at Mount Hermon, Massachusetts. Mr. Wishard thought the secretaries were sufficiently provided with conferences and suggested an assembly of college students.<sup>2</sup> Richard C. Morse, who later became the secretary of the International Committee of the Y.M.C.A., has recorded the conversation between Wishard and Moody:

Wishard said, 'We might bring college students.' 'Well,' said Moody, 'bring them along. What I want is to have the buildings used to help in Christian work and Bible study.'<sup>3</sup>

Preparations were immediately started, and two hundred and twenty-seven college Associations were invited to send delegates to a summer school of college students at Mount Hermon. The response was most gratifying; two hundred and fifty stu-

<sup>1</sup> John R. Mott, "The Commitment of Life," Christian Students and World Problems, pp. 63-64. Quoted by Ibid., p. 293.

<sup>2</sup> T. J. Shanks (Editor), A College of Colleges, p. 15.

<sup>3</sup> William R. Moody, op. cit., p. 378.

dents, representing eighty colleges, came together from all parts of the country in July 1886.<sup>1</sup> Toward the end of the conference there was an upsurge of the missionary spirit, and informal missionary meetings were held. Moody arranged a meeting which was addressed by ten students: three sons of missionaries in China, India, and Persia; an Armenian, a Norwegian, a Dane, a German, an American Indian, a Siamese, and a Japanese. "This meeting was the spiritual high-water mark of the gathering. Men went from the meeting alone, or in little groups, on to the hillside above the river."<sup>2</sup> Before the conference ended, one hundred young men, including John R. Mott, had signed a declaration that they were "willing and desirous, God permitting, to become foreign missionaries."<sup>3</sup> Never in the religious history of America had there been a parallel to the spiritual awakening that took place during the closing days of that student summer conference, the first ever to be held.

The students were determined that the inspiration found at Mount Hermon should be communicated to others. Robert Wilder<sup>4</sup> and John N. Forman, who were planning to dedicate their lives as missionaries in India, agreed to visit every college

1 T. J. Shanks (Editor), D. L. Moody at Home, p. 27.

2 Tissington Tatlow, op. cit., p. 18.

3 Quoted by H. W. Oldham, The Student Christian Movement in Great Britain and Ireland, p. 11.

4 Robert P. Wilder, a Princeton student, was one of the leaders of the Mount Hermon conference. He and his sister, Grace, "had been fired with the importance of missions by their father, who had retired to Princeton after serving thirty years in the mission field in India." Robert organized a missionary band at Princeton in 1883 and when the Northfield invitation came, he saw the opportunity of conveying the idea to other colleges. Tissington Tatlow, op. cit., p. 18.

that might invite them. Their visits during the college year 1886-1887 resulted in one thousand five hundred men and women students' volunteering for mission service.<sup>1</sup> In the spring of 1887 President McCosh of Princeton College wrote in an open letter:

Has any such offering of living men and women been presented in our age? in our country? in any age or any country since the days of Pentecost?<sup>2</sup>

The Student Volunteer Movement for Foreign Missions had begun.<sup>3</sup>

### 3. Drummond's Visit to Northfield

When Henry Drummond arrived in Northfield in June 1887, another link had been welded in the chain of events binding the American and British Student Movements. Earlier links have been noted: Britain's transmitting the Y.M.C.A. to America through an American student; Moody's discovery of Drummond during his Great Mission in Britain in 1873-1875; his acquisition of C. T. Studd, Stanley Smith and other student leaders at Cambridge in 1882; the use made of one of these students, J. E. K. Studd, to win John R. Mott, one of the founders of the World's Student Christian Federation; the visit of foreign students to Northfield; and finally the coming of Drummond to America to tell of the great religious revival among students at the University of Edinburgh. His

<sup>1</sup> Ruth Rouse, op. cit., p. 36.

<sup>2</sup> T. J. Shanks (Editor), A College of Colleges, p. 18.

<sup>3</sup> It was not until 1888 that the Movement was named The Student Volunteer Movement for Foreign Missions, and adopted as its slogan, "The Evangelization of the World in this Generation." John R. Mott, The Student Volunteer Movement for Foreign Missions, Vol. I, p. 281.



visit was most timely, coming as it did at a strategic point in the history of the American Student Movement.

It had been Moody's desire that Drummond should visit America ever since they had worked together in the Great Mission of 1873-1875. He had pressed the invitation strongly at the close of the Mission, urging Drummond to hold meetings for the young men of America, but he declined and continued to pursue his studies at New College. During Moody's second visit to Britain, he had heard Drummond give a devotional talk on Love.<sup>1</sup> Moody was so impressed that he was determined not to rest until he had brought him to Northfield to deliver the same address.<sup>2</sup> Moody again asked Drummond to team up with him for an evangelistic tour of America. But again the invitation could not be accepted, this time because preliminary plans had been made for his scientific expedition to Central Africa.

Moody's third invitation to Drummond reached him during the winter of 1886. Though he was completely absorbed with his mission to students in Edinburgh, he felt that this time he could not decline. He was requested not only to speak to a large student gathering at Northfield, but also to visit and address many of the leading colleges with a view to stirring up greater zeal and earnestness for Christian work among the students. In effect, it was an appeal that Drummond should

1 The substance of Drummond's devotional talk was later published under the title, The Greatest Thing in the World.

2 "It seemed to me," Moody wrote, "that I had never heard anything so beautiful..." Quoted by Cuthbert Lennox, Henry Drummond, p. 120.

come "to America on a Students' Holiday Mission of his own."<sup>1</sup>

The second college students' summer school was held at Northfield in the midsummer of 1887. It was necessary to transfer the place of meeting from Mount Hermon to Northfield in order to accommodate more than four hundred students, representing eighty-two colleges.<sup>2</sup> Drummond was the most notable and popular figure among the many eminent speakers present.<sup>3</sup> During preparations for the conference, his name had been widely used as a Central Africa explorer, as a successful author, and as the leader of the student revival in Edinburgh. Many of the delegates had come to Northfield only to hear this minister-scientist speak. His book, Natural Law

<sup>1</sup> Ibid., p. 122.

<sup>2</sup> The daily schedule for Northfield conferences was:

6:00 a.m. Mr. Moody taught a class for only those interested. The hour was early so that this class would not interfere with the conference schedule.

8:00 a.m. A meeting of college men to criticize old methods and to suggest new ones for winning students to Christ.

10:00 a.m. Open meeting (public invited)

11:00 a.m. Bible study

Afternoons free for recreation

8:00 p.m. Open meeting (public invited)

The British Weekly, September 13, 1889, p. 322.

<sup>3</sup> Among the delegates were two students representing Cambridge University, fifteen from colleges in Canada and natives of Syria, Alaska, Japan, China, and Siam. T. J. Shanks, op. cit., p. 22.

<sup>4</sup> Dr. John A. Broadus, professor in the Baptist Seminary at Louisville, Kentucky; Dr. Arthur T. Pierson of Philadelphia; Professor L. T. Townsend of Boston University; Joseph Cook; Dr. L. W. Munhall; H. L. Hastings; and the Reverend Jacob Chamberlain, a missionary to India.

in the Spiritual World, had been read by thousands in America and the students looked upon him as the great reconciler of science and religion.<sup>1</sup>

When Drummond reached America, he was besieged with requests for lectures and addresses from all sections of the nation. Among those who sought his services were the American Association for the Advancement of Science, the presidents of many universities and colleges, literary men like Mr. George Cable, University Christian Associations, Societies of Inquiry, Institutes of Christian Philosophy, Women's Clubs, Pastors' Associations, and Societies of Teachers.<sup>2</sup> If he had so desired, he might have made a fortune by lecturing, but he had only one purpose in crossing the Atlantic and that was to extend to the American colleges the religious movement which had so greatly changed life at Edinburgh University. The few scientific lectures he delivered in America were only for the purpose of paying his expenses.

Shortly after his arrival at Northfield, Drummond wrote to a friend giving his impression of the conference:

It is a great chance this conference...I am tearing away here at American speed... I have refused [all other invitations to lecture in half the states of the Union and to write for various papers] and am plodding at Moody's with lots to do and lots to enjoy...Hundreds of students have now come, many in tents all over the place.<sup>3</sup>

1 "The central figure of the school will be Professor Henry Drummond of Glasgow, who was the leader in the Edinburgh Revival, the most remarkable college revival in history. He is better known here, however, as the author of Natural Law in the Spiritual World, a book which has attained a circulation of one hundred thousand in this country, thirty thousand more than it did in Scotland itself." The Springfield Union, July 1, 1887. Quoted by Clarence P. Shedd, op. cit., p. 278.

2 G. A. Smith, The Life of Henry Drummond, pp. 341-342.

3 Ibid., p. 344.

His Northfield addresses which had already proved so useful in Edinburgh included: "How to Learn How to Learn"; "Dealing with Doubt"; "Study of the Bible"; "Love, the Supreme Gift"; and "A Mighty Work in Scotland." His sincerity thrilled the men and he "was the hero of a host of admiring students. His simple manliness won all hearts, and the tenets peculiar to his philosophy fascinated the strongest minds."<sup>1</sup> In closing his address on Love, based on the Thirteenth Chapter of First Corinthians, Drummond said:

How many of you will join me in reading that Chapter once a week for the next three months? I know a man who did that and it changed his whole life. Will you do it?...The final test of religion...is not what I have believed - not what I have achieved - but how I have loved...<sup>2</sup>

After the address, Mr. Moody, deeply moved, arose and said:

"Young men, you have heard a great address. I prophesy that this will live and will be translated into twenty languages."<sup>3</sup>

Drummond's preaching was free from the theological terminology to which the students were accustomed; the theme of his message was simple - Christ had the power to transform a man. The students so clamored for interviews with him that he was kept busy day and night with personal conferences and group meetings.

Drummond was impressed with the young men at Northfield. In his opinion, lecturing was effective in America: for one man he could help by this means in Britain, he could help a score in America. On one occasion the entire body of students

<sup>1</sup> T. J. Shanks (Editor), op. cit., p. 21.

<sup>2</sup> The British Weekly, September 30, 1887, p. 339.

<sup>3</sup> William R. Moody, op. cit., p. 386.

serenaded him at Mr. Moody's house. In response he said that:

While he had been accustomed to regard the students of the universities in Scotland as the finest representatives of young manhood in the world, he would in the future be obliged to admit that a similar showing could be found on this side of the Atlantic.<sup>1</sup>

He won the men completely and for the next few days the college delegates urged him to visit every campus represented at the conference.

During his brief visit to Northfield, Drummond's words and personality produced a lasting impact upon scores of students. For example, Dr. Robert E. Speer,<sup>2</sup> in an address at Northfield on Founder's Day, February 5, 1931 said:

I met Henry Drummond in Northfield...at the general conference in 1887. It was the end of my sophomore year in college ...When that conference was over I was not sure whether I went back home on earth or above. I only know there was a boy caught up if not into the seventh heaven, then into some third or fourth heaven...<sup>3</sup>

And here is an excerpt from a letter written to Drummond's mother after his death: "No man helped me to so fully value the work which I had chosen years before among college men."<sup>4</sup>

#### 4. Drummond's Mission to the American Colleges

Before beginning a tour of the major American colleges in September, Drummond spent a few days at Niagara with Lord

<sup>1</sup> T. J. Shanks (Editor), op. cit., p. 24.

<sup>2</sup> In the autumn of 1889 Robert E. Speer succeeded Robert Wilder as travelling secretary for the Student Volunteer Movement.

<sup>3</sup> Robert E. Speer, D. L. Moody, pp. 11-14.

<sup>4</sup> Memories of Henry Drummond, p. 65.



and Lady Aberdeen who were on their way home from India. Later he addressed two summer gatherings at Chautauqua. After his Chautauqua lectures, he returned to Northfield, in time for the annual conference of Christian workers which Moody had started in 1880. At first he was well received, but after his lecture on Sanctification, "Moody was besieged by applications for the suppressing of this arch heretic; and, for a time, his usefulness at Northfield was in eclipse."<sup>1</sup>

Drummond's main objective, however, for coming to America was to visit the principal colleges. The groundwork for his mission was carefully prepared by C. K. Ober, the Associate National College Secretary of the Y.M.C.A., and by Drummond himself. He wrote to Lady Aberdeen: "I am in correspondence with half the colleges of America about our work, and my mail-bag is something dreadful."<sup>2</sup> He decided that his work would be more effective if he were accompanied by a few professors and students who had been closely associated with him in the Edinburgh work. Early in July he sent an urgent request to Professor A. R. Simpson, Professor Greenfield, G. Purves Smith, and J. C. Webster to join him for his college tour.<sup>3</sup> Within the next few weeks these men responded to his appeal, so that on September 8 he was able to write to his mother:

Our deputation will be all at it hard from the day after tomorrow onwards. Three are at New Brunswick and Canada, one at Washington, while I go to Williams and Amherst in New England. There are so many colleges we have had to divide our forces...We have far more invitations than we can use.<sup>4</sup>

<sup>1</sup> Cuthbert Lennox, op. cit., p. 122.

<sup>2</sup> G. A. Smith, op. cit., p. 349.

<sup>3</sup> Tissington Tatlow, op. cit., p. 17.

<sup>4</sup> This letter is in the possession of Drummond's grandniece, Mrs. J. W. Pearson.

Supported by these co-workers, he visited the outstanding colleges on the East Coast, which included Williams, Dartmouth, Amherst, Princeton, Yale, Harvard, Wellesley, and the University of the City of New York.

The entire college turned out for the meeting at Williams and Drummond said: "All next day we were busy dealing with the [students]; and the work is to be continued among themselves for the rest of the term."<sup>1</sup> From Dartmouth he wrote to his mother:

We are now in the thick of our work and as busy as can be. Greenfield and Dr. Smith are with me...Our reception everywhere is most hearty and for two days here all classes have been suspended for part of the day to allow for our meeting with the students and telling our story.<sup>2</sup>

At Amherst and Princeton the interest of the students was aroused and this interest permeated the campus. From Princeton deputation teams, organized on the basis of the Students' Holiday Mission in Edinburgh, were sent out to the neighboring communities. Drummond used every opportunity to emphasize the importance of deputation.

The mission to Yale, carefully planned by the students of the University who attended the Northfield conference, illustrates most vividly the methods Drummond used during his tour. He first obtained a list of those students who were known as leaders on the campus. These included men who were either prominent in scholarship or outstanding in the various branches of athletics, such as boating, football, and baseball. He then summoned each man personally, told him of his

<sup>1</sup> G. A. Smith, op. cit., p. 350.

<sup>2</sup> This letter is in the possession of Mrs. J. W. Pearson.

need for leaders in his work among the students, and asked if he was willing to co-operate in an effort to bring the students en masse to the side of Christianity. From the beginning he was able to enlist for his work a large majority of the leading men in Yale. Deep interest was aroused and a plan for Christian work was adopted that included: separate class prayer meetings twice a week, student meetings on Sunday evenings, mission work in New Haven, and sending deputation<sup>1</sup> teams to other colleges.

The nature of the work at Harvard was similar to that done at Yale. On the last night of Drummond's visit to Harvard, ninety students remained for the after-meeting and agreed to carry out any plan that might be adopted. It was suggested that meetings of some kind should be held in Boston, a few miles away, in order to win those who did not come under any religious influence. As a result, the Globe Theatre meetings were organized and carried on in Boston by the Harvard students. An account of these meetings has been preserved and it indicates Drummond's influence:

The five college preachers - Doctors Peabody, Gordon, Brooks, Hale, and McKenzie - offered to do the preaching...The Globe Theatre, seating about seventeen hundred, was secured for five Sunday evenings... Money was raised from students and friends ...five thousand tickets were distributed each week among ten-cent lodging-houses, coffee rooms, and similar places...An audience of nearly fifteen hundred was secured each night...<sup>2</sup>

<sup>1</sup> T. Gold Frost, "Professor Drummond and Athletic Christianity in our American Colleges," The Andover Review, November 1888, p. 498.

<sup>2</sup> Ibid., p. 500.

Drummond made a profound impression upon the women students at Wellesley. After his visit to Wellesley in 1887, he was elected an honorary member of the class of 1890. In the early winter of 1889 the class received from him a box which contained the author's edition of The Greatest Thing in the World. He wrote:

What my wish is for you, you will find feebly expressed in the little memorial ...of an address delivered when I was with you in the college chapel...it owes its existence mainly to a desire I have cherished since I left Wellesley, to send you some day a Christmas card from over the sea.<sup>1</sup>

In New York it was announced in all the medical and law schools of the city that Drummond would hold a special meeting for students on Sunday afternoon in the Y.M.C.A. Hall. His address was dynamic and received the closest attention of his audience. In the after-meeting an earnest desire was expressed for some sort of religious organization among the professional and academic students of the metropolis. As a result of the interest aroused, delegates from six medical schools met to discuss plans for continuing the work Drummond had started. The New York Students' Movement was created and plans were developed to follow the pattern of the student meetings in Edinburgh. A current periodical reported:

Each Sunday evening, during the fall and winter a meeting was to be held in Dockstader's Theatre, on Broadway,...to which students alone were to be invited. [A theatre was selected because] men would attend there who could not be induced to go to a church...Another feature of the

<sup>1</sup> The Wellesley Magazine, n.d., p. 412.

meetings...was a series of short speeches by student delegates from neighboring colleges. The platform upon which the 'Students' Movement' was organized was a broad and liberal one;...all students of any Christian denomination were freely admitted...The purpose...was to teach and preach a 'manly Christianity'...<sup>1</sup>

Thus, for the first time in the history of New York, a successful religious movement was organized and carried on among students in the various medical, law, and academic colleges. Drummond had succeeded in bringing from Edinburgh to New York the spirit and power present in the Oddfellows' Hall meetings.

Drummond's first mission to the American colleges ended with the meeting in Dockstader's Theatre, New York, on October 27, 1887. Students, representing the eastern colleges visited by Drummond, were present and heard him make a final plea for widespread intercollegiate deputation work. An important result of Drummond's visit to America was that most of the colleges he toured began evangelistic deputations similar to those in Edinburgh, and in this way thousands of young men were enlisted for Christian service. Deputation work became one of the most important features in the program of campus Christian associations, "because of the influence of Drummond and the group of men who had demonstrated the idea to American college students."<sup>2</sup> It was reported from Princeton:<sup>3</sup>

<sup>1</sup> T. Gold Frost, op. cit., p. 501.

<sup>2</sup> Clarence P. Shedd, op. cit., p. 287.

<sup>3</sup> Shortly after Drummond's death, Luther D. Wishard wrote to Mrs. J. Y. Simpson: "I was in Princeton last Friday...We devoted a part of the short evening meeting to a memorial service for Professor Drummond...There will doubtless be others, especially by the students in New York, of whose Christian Movement Professor Drummond is still remembered as the prime originator." This letter is in the possession of Mrs. J. W. Pearson.



In the fall [1887] we were all very much interested in Professor Drummond's visit to Princeton and the effects of his stay among us are still visible - deputations have been sent to the leading colleges and neighboring preparatory schools...<sup>1</sup>

The Student Volunteer Movement which grew out of the Northfield conference of 1886 was greatly strengthened by Drummond. Hundreds of new recruits were secured during the college year 1887-1888; "over six hundred volunteers were added"<sup>2</sup> to the Movement and much of the credit belongs to Drummond and his deputation from Edinburgh.

The spiritual life of the colleges was quickened by Drummond's visits. This was especially true among the athletes. Mr. T. G. Frost wrote:

...the leading athletic men in our largest institutions have come out unreservedly and openly [for the cause of Christianity. In Boston one thousand students attended a meeting of the college Christian Association during the winter of 1887.] Among the speakers at that meeting were the captains of the Yale baseball and football teams, the captain of the Harvard Crew and a member of the Princeton football team...

The athletic men are learning to carry their Christianity with them into their sports ...social life is rapidly becoming purer and better...[Because of Drummond's work] American colleges will send out men who are not only leaders in scholarship and sports, but also men endowed with the spirit of a broad and true Christianity...<sup>3</sup>

Drummond knew the secret of appealing to students. Both in Britain and in America they were weary of creeds and dogmas

- <sup>1</sup> Report of Sixth New England College Conference, 1888, p. 84. Quoted by Clarence P. Shedd, op. cit., p. 285. Fully one-fourth of the eighty-four page report of this conference is devoted to things started in the colleges because of the influence of Professor Drummond.
- <sup>2</sup> John R. Mott, op. cit., p. 25.
- <sup>3</sup> T. Gold Frost, op. cit., p. 506.

and were ready for more practical sermons free from sentiment and emotion.

Drummond returned to America in March 1893 to deliver the Lowell Institute Lectures at Boston.<sup>1</sup> The Supplement to the British Weekly, May 11, 1893, reported:

In the sphere of science the Free Church has one famous name. No Christian lecturer addresses so wide an audience as Professor Henry Drummond...The jubilee year of the Free Church has been signalised by the delivery of his Lowell Lectures.

Once more invitations from other societies and institutes filled his mailbag. But again his primary interest was the students, and accordingly he used all his available time to revisit the campuses that had extended to him such a warm welcome in 1887. At Chautauqua he repeated his Lowell Lectures on The Ascent of Man, and participated in a conference at Northfield.

"At Northfield," said Drummond, "I felt a good deal out of it...it was not a happy time."<sup>2</sup> More and more his name was whispered among the conservatives as that of a heretic, and many at Northfield severely criticized him. The Stirling Observer reported on March 17, 1897:

When the Professor was on a visit to North-

<sup>1</sup> The lectureship was founded by Mr. John Lowell, Jr., a wealthy Bostonian and an ancestor of the poet. Lecturers from Britain included: "Sir Charles Lyell, Alfred Wallace, Sir Archibald Geikie, and, last year Professor James Geikie." The British Weekly, April 20, 1893, p. 411.

"Drummond handed over his honorarium as Lowell Lecturer to a young man in whom he believed, to help him in raising capital to start a magazine which has now a circulation of half a million." J. Y. Simpson, Henry Drummond, p. 91, footnote.

<sup>2</sup> G. A. Smith, op. cit., p. 421.

field, some of Mr. Moody's associates [doubted] Drummond's soundness in the faith ...A deputation called on Mr. Moody and asked him to interrogate his visitor... The evangelist agreed...the deputation again saw Moody, and asked him if he had seen Mr. Drummond. 'Yes,' said Mr. Moody. 'Did you speak to him about his theological views?' 'No,' said Mr. Moody, 'I did not. Within half an hour of his coming down this morning he gave me such a proof of his being possessed of a higher Christian life than either you or I have that I could not say anything to him. You can talk to him yourselves if you like.' Whereat the baffled theologians withdrew.

In spite of the criticism at Northfield, he went on to address the International Christian Conference in Chicago in October.<sup>1</sup>

Drummond spoke to large gatherings of students at Amherst<sup>2</sup> and Harvard; but taken as a whole his 1893 tour was an anti-climax to that of 1887. Without a doubt 1887 was the most productive year of his life and the American Student Movement<sup>3</sup> will ever be grateful for his contribution.

##### 5. Drummond's Mission to the Australian Students

Edinburgh University has always been popular among Australians. After 1885 a number of Australian students were active in the Oddfellows' Hall meetings; and when these men

<sup>1</sup> Cuthbert Lennox, op. cit., p. 124.

<sup>2</sup> "It was Amherst which gave him the only degree he possessed, LL.D." G. A. Smith, op. cit., p. 420, footnote.

<sup>3</sup> Referring to Drummond's 1887 mission to America, J. R. Miller, Editor of the Presbyterian Publication House, Philadelphia, wrote to Drummond's mother on April 3, 1897: "I question whether Henry Drummond's influence was greater in his own country than it was in the United States... [He] filled our country with a subtle influence which has left us all richer... His brief tour through this country... endeared him to thousands who heard him and saw him and took him by the hand." This letter is in the possession of Mrs. J. W. Pearson.

returned to their homes, they carried with them the inspiration and enthusiasm received from the Drummond meetings. The name - Henry Drummond - spread to all the Australian colleges, and in 1889 two hundred and thirty members of the Melbourne University Christian Alliance pressed him to come to Melbourne.<sup>1</sup> On his accepting this invitation the Melbourne students who had worked with him in Edinburgh, together with the Reverend John F. Ewing, made plans for him to visit other Australian colleges as well as Melbourne University. Invitations from various organizations and churches in Australia came to Drummond, but "faithful to the policy which he had followed in Scotland and America, he refused...anything that might distract his mission to students, young men, and boys."<sup>2</sup>

Drummond arrived in Melbourne the last part of April 1890, and immediately planned with the student committee for his mission to the University. The policy for the meetings continued to be: "fifty non-church goers sooner than one hundred church members, adults not admitted, ministers ten pounds a head, reporters one hundred pounds."<sup>3</sup> Plans were completed for a large student reception to be held on Friday, April 24, 1890 and for the commencement of the students' meetings on the following Sunday.<sup>4</sup> Drummond explained to a reporter that "he had not come to lecture to the public, or as a scientific defender of the great doctrines of Christianity. He had come simply for the purpose of addressing the students of the

<sup>1</sup> "Henry Drummond Personal Scrapbook," a clipping from The Melbourne Review, 1890.

<sup>2</sup> G. A. Smith, op. cit., p. 358.

<sup>3</sup> The Glasgow Herald, August 18, 1951.

<sup>4</sup> J. Y. Simpson, op. cit., p. 82.

University."<sup>1</sup> The Melbourne Review reported:

The visit of Professor Drummond to these colonies is marked by certain peculiar features...He comes not as one who would make money, for he pays all his own expenses...Nor does he come as a church missionary, with a packet of dogmas and beliefs under his arm...He has come hither at the invitation of Australian students, for the purpose of doing here what he has been doing for some years in the home universities.<sup>2</sup>

During Drummond's visit to Melbourne, he was to stay at the home of his old friend, the Reverend John F. Ewing. They had been fellow students at New College, had worked together in the Moody meetings of 1873, and were charter members of the Gaiety Club. In 1887 Ewing had been called from Glasgow to an important Presbyterian church near Melbourne. Drummond treasured the friendship that existed between them, but it was not given to him to enjoy for long this congenial fellowship, for within three weeks after his own arrival Ewing contracted typhoid fever and died after only a few days of illness.<sup>3</sup> Drummond was obliged to make all the arrangements for the funeral, to break the news to the widow who was on a visit to Scotland, and to deliver a memorial address to Ewing's congregation and friends.

During the illness of his friend, Drummond continued the Melbourne University meetings. In a letter written two days after Ewing's funeral, Drummond said:

The meetings have not been in vain. Holidays are on for the next ten days, and I

1 The Melbourne Argus, April 21, 1890, quoted by The British Weekly, June 13, 1890.

2 "Henry Drummond Personal Scrapbook," op. cit.

3 Drummond edited Ewing's sermons which were later published with a brief biographical sketch by Drummond, under the title, The Unsearchable Riches of Christ.



start tomorrow for Adelaide, five hundred and fifty miles off, to fill up the time at the University there. Then I return here and go at it every night...<sup>1</sup>

Sometimes there were two or three meetings a day, including special gatherings for schoolboys. One Saturday night a special conference was called to discuss the Christian work that had been achieved in Edinburgh. Among the topics dealt with were: student settlements among the poor, special meetings for schoolboys, infirmary work, and holiday missions. He summed up the result of his mission to Melbourne when he wrote: "Finished Melbourne. All very good...Students and others are taking up several bits of work."<sup>2</sup>

From Melbourne Drummond proceeded to Sydney for a mission to the University there. The Reverend John Walker, who was one of his fellow workers in Liverpool in 1875, arranged the meetings. At the close of one session, Drummond said that a student "got up and proposed a continuation of the meeting every Saturday night à la Edinburgh."<sup>3</sup> A committee was formed on the spot, and the thing taken up with real enthusiasm."<sup>4</sup>

Drummond used the same addresses which had stirred the hearts of Scottish and American students - "Temptation," "Doubt," and "The Christian Life." His last address ended

<sup>1</sup> J. Y. Simpson, op. cit., p. 83.

<sup>2</sup> Ibid., p. 84.

<sup>3</sup> After the Sydney mission, Drummond visited the New Hebrides to get a first-hand picture of the political situation and to visit the missionaries on the Islands. On his return to Sydney, Drummond "found the Sydney students running their Sunday evening meeting bravely, and all going splendidly." G. A. Smith, op. cit., p. 370.

<sup>4</sup> J. Y. Simpson, op. cit., p. 85.

with an appeal to the students to enter the ministry. The Sydney Presbyterian printed his words:

I find in this colony a singular want of men in the Christian ministry, and I think it would be at least worth while for some of you to look at this colony, to look at the men who are not filling the churches, to look at the needs of the crowds who throng the streets, and see if you could do better with your life than throw yourself into that work.<sup>1</sup>

The effect of the Australian mission is not comparable with what was accomplished in America and in Edinburgh. Drummond did succeed, however, in inspiring many thinking men by reason of his keen insight into science and religion and by the practical Gospel he preached. Students came to him with personal problems, and after he returned to Scotland, he continued to receive letters from young men who asked for his help in spiritual matters.<sup>2</sup>

Drummond was the first to visit Australia on a student mission. The most notable result of his work was that he broke the ground and laid the foundation for John R. Mott who came six years later to organize the Student Christian Union of Australia.<sup>3</sup> Mott was certain that the Christian Union

<sup>1</sup> Quoted by The British Weekly, August 15, 1890, p. 247.

<sup>2</sup> Cuthbert Lennox, op. cit., p. 132.

<sup>3</sup> Mott's visit to Australia in 1896 required him to make a detour of fourteen thousand miles from his scheduled world tour of universities (1896-1897). The Student Volunteer Missionary Union of Great Britain agreed to bear the expenses incident to this enlargement of the tour. The Student Christian Union of Australia was formed at a convention held at Melbourne, June 5-7, 1896, "just nineteen years to a day after the inauguration of the Intercollegiate Christian Association Movement of the United States and Canada, and fifty-two years to a day after the founding of the first Young Men's Christian Association." John R. Mott, Strategic Points in the World's Conquest, pp. 126-127.

would work for:

...the opening of a channel of communication between the students of the southern and northern hemispheres...the introduction of scholarly and devout Bible Study...the sending forth of...young men and women into the great troubled heart of the Australian cities to work for their redemption...a generation of professors, editors, lawyers, physicians, and statesmen in larger sympathy with Christianity.<sup>1</sup>

Thus Drummond's hope for a vital Student Movement in Australia became a reality.

Drummond returned to Glasgow via Java, Singapore, Hong Kong, Shanghai, Japan, and Canada. In Japan he accepted an invitation, extended to him by a large number of students, to visit the University of Tokyo. There he addressed an assembly of five hundred students and made a lasting impression. "He once told me," said James Stalker, "that one of the strongest impulses he had ever felt was to devote his whole life to the evangelisation of Japan, so enthusiastic was the welcome he received from the educated natives of that interesting country."<sup>2</sup>

Drummond was seriously considering a mission to Russian students when the first symptoms of his long illness were already causing his friends concern. Prince Nicholas Galitzin, an exile from South Russia, had come to Great Britain to study the work of the Salvation Army, and there was introduced to Dr. Whyte by the Army's leader, General Booth. During the summer of 1894, Drummond and the Prince were guests of the Whytes at Aviemore where they discussed the possibility of a

<sup>1</sup> Ibid., pp. 131-132.

<sup>2</sup> James Stalker, "Henry Drummond," The Expositor, April 1897, p. 295.

religious approach to the universities and among the intelligentsia of Russia. Drummond himself, though strongly urged by Prince Galitzin, was unable to conduct this mission; but after his death it was carried through by his successors in the World's Student Christian Federation.<sup>1</sup>

Henry Drummond exerted an unparalleled influence over the students in the United Kingdom, America, Canada, Australia, and other parts of the world. W. H. Oldham, a leader in the early days of the Student Christian Movement, paid a lasting tribute to Drummond when he wrote: "To Drummond's work and Drummond's mission and to men influenced by them, the Student Movement in the present day is largely indebted."<sup>2</sup>

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<sup>1</sup> George F. Barbour, The Life of Alexander Whyte, p. 404.

<sup>2</sup> H. W. Oldham, op. cit., p. 10.

## CHAPTER IV

### THE RELIGIOUS MESSAGE TO STUDENTS

The second half of the nineteenth century was marked<sup>1</sup> by cold intellectualism. It was an age when great scholars began to explore in every direction. Religious systems were defended and clergymen, like New Testament scribes, piled argument upon argument to prove the truth of a certain position. It was assumed that God's existence could be demonstrated from observed facts about the world, that the Bible was free from error, and that man's supreme concern was with his fate after death. The Higher Criticism, however, was challenging orthodoxy and the infallible Bible. Darwinism drove churchmen into various theological camps. A number of educated laymen, including many students, while not ceasing to regard themselves as Christians, did not consider themselves members of an organized church.<sup>2</sup>

Henry Drummond brought to this scene a message which directed students to action rather than to speculation. Christianity to him was a spring of living water bubbling forth fresh each moment to meet the needs of that moment. Students who were accustomed to drink at the old cisterns of theology, and some who did not care to drink at all, responded eagerly to the sparkle of Drummond's message.

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<sup>1</sup> Among these men were : Matthew Arnold, Thomas Carlyle, Charles Darwin, Thomas Huxley, John Stuart Mill, John Ruskin, and Alfred Lord Tennyson.

<sup>2</sup> G. S. Spinks, Religion in Britain Since 1900, p. 20.



Several years after the completion of the biography of Henry Drummond by George Adam Smith, most of Drummond's personal letters, manuscripts, and other materials were destroyed, including notes on his student sermons.<sup>1</sup> The present writer has examined Drummond's original manuscripts in the possession of members of his family and no additional outlines for student addresses have been discovered. Drummond's printed addresses, together with periodical and newspaper excerpts from his addresses, are therefore the main sources of his thought and message to students. Many of these addresses were repeated before student groups in Scotland, America, and Australia. Drummond's most popular sermon, "The Greatest Thing in the World,"<sup>2</sup> was delivered a number of times during his visit to American colleges in 1887. It was also used during the Oddfellows' Hall meetings and in his second series of addresses at Grosvenor House in London.

Drummond guarded his material carefully and did not want any part of an address printed in the newspapers. He was

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1 This information was supplied by Drummond's nephew, Dr. Graham Drummond.

2 At the time of Drummond's death, "three hundred and thirty thousand copies of his address, 'The Greatest Thing in the World,' had been sold." One Who Knew Him, "Professor Henry Drummond," Westminster Gazette, March 12, 1897.

opposed to publicity in any form.<sup>1</sup> Reporters were strictly forbidden to attend his student meetings, and he requested the young men not to take notes.<sup>2</sup> There are two possible reasons for the exclusion of reporters<sup>3</sup> wherever Drummond spoke. He may have intended to use the material again and reporters would have made this impossible; or he may have feared misrepresentation by the press. "The newspaper which attacked him most persistently for his exclusion of reporters," wrote George Adam Smith, "acknowledged that he had intelligible reasons for this."<sup>4</sup> Drummond himself said:

The Americans have made me shy [of reporters].  
In whatever strict privacy I might think I  
was delivering an address, it was sure to be

<sup>1</sup> Donald Carswell in his book, Brother Scots, entitled his chapter on Henry Drummond "A Mystery" and severely criticized him. His accusations are not supported either by concrete evidence or by periodicals and newspapers published during Drummond's life. Carswell wrote on page 37 that Drummond "loved publicity." But according to One Who Knows Him, "Professor Henry Drummond," The Westminster Budget, June 22, 1894, Drummond said to the editor of a monthly religious paper who wanted to use his portrait and life's story in a leading article: "Now I want to beg you in all seriousness not to do that. Goodness knows, I am sick enough of myself without that further humiliation...If any expense to the paper has been already incurred, I will pay it a dozen times, but you really must choose another victim. I ask this as a personal favour."

Lady Aberdeen wrote to Drummond's brother shortly after Carswell's book was published in 1927: "Aberdeen and I are very indignant...over the publication of that really scandalous chapter about Henry...Aberdeen is anxious to issue a protest..."

This letter is in the possession of Dr. Graham Drummond.

<sup>2</sup> It is evident from newspaper reports and other available material that reporters did attend these meetings. This additional material adds substantially to the information concerning his message.

<sup>3</sup> Drummond's encounter with reporters is recorded by Cuthbert Lennox, Henry Drummond, p. 156 ff.

<sup>4</sup> G. A. Smith, The Life of Henry Drummond, p. 328.

reported - and, alas! reported in a way which made it altogether unrecognisable to me - the next day.<sup>1</sup>

"My position," said Drummond, summing up his attitude toward reporters, "is that if a larger circle is to be reached, I prefer to reach it myself."<sup>2</sup>

### 1. The Kingdom of God

The conception of the Kingdom of God played a vital part in theological thought of the nineteenth century, "but the use made of it was much coloured by the activist and progressivist temper of the age."<sup>3</sup> In the second half of the century, the spirit of the age was to pass from dogma to experience. Albrecht Ritschl, one of the most prominent Protestant theologians of the period, was the notable exponent of this process in theology. Ritschl elevated the idea of the Kingdom of God to a central place in his system, understanding it to mean:

the summum bonum which God realizes in men; and at the same time it is their common task, since it is only through the rendering of obedience on man's part that God's sovereignty possesses continuous existence.<sup>4</sup>

Drummond followed the Ritschlian School in his teaching about

1 One Who Knew Him, op. cit., March 12, 1897. Drummond had given his address, "The Greatest Thing in the World," in America at a small and quiet meeting. Months later at a Swiss hotel, a booklet was handed to him. It contained his address, grossly misquoted. In self-defense, he revised the material and had it published.

2 T. Hunter Boyd, Henry Drummond: Some Recollections, p. 70.

3 John Baillie, The Belief in Progress, p. 192.

4 Albrecht Ritschl, Justification and Reconciliation, Vol. III, English translation, p. 30. Quoted by Ibid.

the Kingdom of God and placed it as the center of his message.

When Drummond delivered his first address to the students gathered in the Oddfellows' Hall on January 25, 1885, he chose as his subject, "Seek Ye First the Kingdom of God." This was the phrase repeated most often in his meetings and he used it even when it had no direct connection with his theme. For example, in the conclusion of four of the seven addresses preached in Oddfellows' Hall in the spring of 1890, he reminded his hearers of the importance of seeking the Kingdom of God. Why did Drummond continue to use this phrase regardless of the subject with which he was dealing? The answer lies in the fact that the Kingdom of God summed up for him the entire meaning of the Christian faith. He saw the Kingdom of God in progress here and now, working as a part of the process of evolution, setting forth the highest goal for which men strive, and he believed that coming to Christ was the first step in seeking the Kingdom of God. Discussing this point before his Edinburgh audience, he said:

...[Christ] has asserted His purpose to carry on the evolution of the world. But He uses a figure of speech, the Kingdom of God. This is evolution...The man who joins the Christian Life finds security and something which...will evolve the animal into the perfect man.<sup>1</sup>

The primary purpose of Christ's mission was to enlist men as His tools, to call them into a great company or society, and to inspire His followers to carry out His plan. "The

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<sup>1</sup> G. A. Smith, op.cit., p. 491.

name by which this Society was known," declared Drummond,  
 "was The Kingdom of God."<sup>1</sup> "Christ founded a society of  
 men for the purpose of raising men."<sup>2</sup> Jesus said more about  
 the Kingdom of God than any other subject, and Drummond be-  
 lieved:

that all He said and did had reference to  
 this...It was in the category of the King-  
 dom that Christ's thoughts moved...He came  
 to save the lost...to give men life...to  
 do His Father's will, these were all in-  
 cluded among the objects of His Society.<sup>3</sup>

Drummond was rebuked by ministers and laymen because  
 he did not teach the whole Gospel - the Atonement, Original  
 Sin, and other dogmas of the church. For example, in a  
 letter to Drummond, Robert Howie wrote:

Any heathen moralist might have written  
 your booklet [Pax Vobiscum]. The homage  
 you give to Christ seems a mere mockery,  
 inasmuch as you represent Him as doing  
 nothing more, in the way of giving peace  
 and rest, than might have been done by  
 Aristotle...I feel it my duty either to  
 publish this letter, or to bring the matter  
 before Presbytery.<sup>4</sup>

While Drummond would not have denied that his message was  
 partial and incomplete, it may yet be asked "whether the  
 Christian preacher is ever justified in accommodating him-  
 self to his hearers by less than a full gospel."<sup>5</sup> Keep your-

- 1 Henry Drummond, The Greatest Thing in the World and other Addresses Introduction by Professor J. Y. Simpson, p. 63. (Hereafter referred to as The Greatest Thing in the World).
- 2 Henry Drummond, Stones Rolled Away and other Addresses to Young Men Delivered in America, p. 144. (Hereafter referred to as Stones Rolled Away).
- 3 Henry Drummond, The Greatest Thing in the World, p. 64.
- 4 Robert Howie, Westminster Doctrine Anent Holy Scripture, p. 81.
- 5 The British Weekly, April 9, 1891, p. 381.



self always in the company of Christ and work for His Kingdom was his constant message. The criticism he was subjected to did nothing to lessen the respect and admiration with which he was regarded throughout the University. He helped hundreds of men in life's battle and greatly mellowed and purified the inner life of the student world. There was a new breath in academic life which had been absent twenty years before. "Men were now reverent, earnest, clean-living and clean-thinking, and the reformer who wrought this change was Drummond."<sup>1</sup>

A clue to Drummond's lack of teaching the doctrines of the church has been recorded by one of the students who heard him:

He wished to catch the ears and hearts of those who hate Evangelical religion, and who, if he...told them they were going to hell, would at once say, 'This is a Methodist or Salvationist...we have heard all this before'...he wishes to get his fish hooked and landed first, and he wishes to get them thoroughly interested in religious things.<sup>2</sup>

Drummond did not advocate a complete departure from doctrines, but rather called for a compression of their teaching into living principles that could be applied to life. A new emphasis was needed to reach a large number of young men who would be absolutely shut out from Christian belief if they were offered the traditional presentation of Christianity. These students would respond, Drummond believed, if he offered

<sup>1</sup> John Watson, "Henry Drummond," The North American Review, May 1897, p. 522.

<sup>2</sup> The British Weekly, December 3, 1891, p. 83.

them a new point of view which related eternal truth to life itself.

Drummond presented to students his own concept of the meaning of sin. He saw sin, not as mere childishness or immaturity, but as a defect in the human character caused by rebellion against God. He spoke not so much of the guilt of sin in a man's conscience as of the power of sin in a man's life. His writings, published posthumously, make it abundantly clear that he believed not only in the fact of sin in every man's life,<sup>1</sup> but also that the death of Christ<sup>2</sup> was the only act which could sweep away the power of sin. There was no effort to hide or soften this fact. In his opening lecture to the divinity students in Glasgow he said, "Our business...is not with the mind of the world, but with the sin of the world."<sup>3</sup> In an address to American students Drummond defined sin as:

...a kind of bacillus, and it cannot take root in the world unless there is a soil, and it is our business to make the world's soil pure...so that the disease of sin cannot exist.<sup>4</sup>

By this statement he did not mean that it was possible to conquer sin without Christ. He believed sin to be a stain that leaves a man's heart helpless to resist. Every man has "the same black spot in his nature,"<sup>5</sup> he declared, and:

The world is not only sunken, it is sinful.

<sup>1</sup> Henry Drummond, The Ideal Life, p. 151.

<sup>2</sup> G. A. Smith, op. cit., p. 479.

<sup>3</sup> Henry Drummond, "Introductory Lecture," see Appendix A, p. 203. (Hereafter referred to as Appendix A).

<sup>4</sup> Henry Drummond, Stones Rolled Away, p. 74.

<sup>5</sup> Ibid., p. 54.

Have you ever thought of the sin of the world? Think of the sin in your own being ...the man in the next house...and all the people in your street are like that.<sup>1</sup>

The only way to deliver life from the destructive forces of sin is to be found in the death of Christ which reconciles the sinner to God. "He redeemeth my life," wrote Drummond, "by His life, from destruction."<sup>2</sup> While he believed in the death of Christ as necessary in order that the individual might be reconciled to God, he emphasized the life of Christ as the only power to transform a person. The subjects of His Kingdom enter the gateway by the death of Christ and are saved by His life. "To talk of being saved by the death of Christ," he said, "is not so Scriptural as to talk of being saved by the life of Christ."<sup>3</sup> It is the life of Christ working through His followers that removes sin from society. Christ takes away the power of sin, and those within the Kingdom "help Him to remove sin" by being salt in the society in which they live, and keep the society from becoming rotten.<sup>4</sup> In his address entitled "The Programme of Christianity" delivered in a variety of forms to many student gatherings, Drummond has drawn a dazzling picture of the Christian society, the universal Kingdom of God, engaged in carrying out the ideas of Jesus. Students should give themselves to this work of spreading liberty, comfort, beauty, and joy into the world.

<sup>1</sup> Ibid., p. 146.

<sup>2</sup> Henry Drummond, The Ideal Life, p. 171.

<sup>3</sup> Ibid., p. 173.

<sup>4</sup> Henry Drummond, Stones Rolled Away, p. 147.

One of his critics wrote that there is no "trace in his programme of the deep things of redemption...To read this address is like sailing in the shallow waters of a summer sea."<sup>1</sup> In presenting the ideal society he bypassed some aspects of the Christian faith and his thinking might have been shallow, but his call "to leave the prison of his passions, and shake off the fetters of his past"<sup>2</sup> sins was clearly understood by his students and they responded to his call.

A careful study of Drummond's written work will reveal no systematic theological message to students. He was not a theologian and he made no claims to being one. He once confessed that "...theology was the most abstruse thing in the world, but that practical religion was the simplest thing."<sup>3</sup> Insisting, as he did, that doctrine must grow out of experience, Drummond did not undergird his Oddfellows' Hall addresses with theological presuppositions. Indeed, no theologian would admit that his theology "was satisfactory or coherent."<sup>4</sup> It would be an injustice, wrote one of his contemporaries:

...to say that he was anti-theological: it would be correct to say that he was non-theological. Jesus was not to him an official Redeemer discharging certain obligations: He was his unseen Friend...<sup>5</sup>

Another writer declared:

His theological position is the same as

- 1 The British Weekly, November 19, 1891, p. 49.
- 2 Henry Drummond, The Greatest Thing in the World, pp. 77-78.
- 3 The British Weekly, August 15, 1890, p. 247.
- 4 The British Weekly, March 18, 1897, p. 385.
- 5 John Watson, op. cit., p. 524.

that of his friends Dr. Dods and Dr. Bruce  
 ...the position of the Reconciliationist...  
 They are the vanguard of the army of progress.<sup>1</sup>

In closing an address entitled "The Problem of Foreign Mission," Drummond summed up his own attitude about doctrine by quoting the words of a Japanese Christian minister, "We want... no more doctrines, Japan wants Christ."<sup>2</sup> Although many aspects of Christian truth were obscure in his message, no one could deny his personal devotion to Christ and his desire to enlist young men for Christ and His Kingdom.

While Drummond did not speak to students in theological language, he occasionally referred to the Incarnation, to the Atonement of Christ, to Regeneration, and to other doctrines of the church. All these doctrines were presented within the context of the Kingdom of God. He affirmed that the Incarnation had a practical message. This event was God's act in presenting to man "a seen image of Himself... He clothed Himself with the temporal...for a little time, that we might look at it."<sup>3</sup> It was necessary for God to manifest Himself in human form in order to establish His Kingdom.

Drummond very seldom mentioned the atoning work of Christ in his addresses. One student sent him a question in which he asked how the death of Christ could possibly

1 W. J. Dawson, "Professor Henry Drummond," The Young Man, March 1891, p. 83.

2 Henry Drummond, The New Evangelism, p. 146.

3 Henry Drummond, The Ideal Life, pp. 141-142.



avail for the sin of man. "What assurance may I have that the past is forgiven?" he asked. "Do you believe in the Atonement of Christ?"<sup>1</sup> Drummond replied by declaring his faith in the efficacy of Christ's Atonement. He believed that the sacrifice of Christ furnished the background and assurance of the forgiveness of sins, that His sacrifice was "a part of the very essence of Christianity, but the basis of Christianity is the eternal love of God."<sup>2</sup> "The Atonement," he declared, "is the first great turn as it were which God gives in the morning of conversion to the wheel of the Christian's life. Without it nothing more would be possible: alone it would not be enough."<sup>3</sup> The death of Christ makes it possible for new members of God's Kingdom to be saved by His life. His concept of the Atonement is found in John 12:24 -<sup>4</sup> "...except a grain of wheat fall into the earth and die, it abideth by itself alone: but if it die it beareth much fruit." Instead of asking students to accept Christ because of His death, Drummond elevated the living Christ as the giver of life and as the supreme example of how Kingdom members ought to live. God became man to show man what He is like; Christ died in order to save men for life and thereby enabled them to begin new life as the subjects of the new society - the Kingdom of God. W. Robertson Nicoll correctly summed up Drummond's idea of the Atonement when he wrote that Drummond

<sup>1</sup> G. A. Smith, op. cit., p. 335.

<sup>2</sup> Ibid.

<sup>3</sup> Henry Drummond, The Ideal Life, p. 170.

<sup>4</sup> T. Hunter Boyd, op. cit., p. 68.

did not reject the doctrine, "but he had no place for it and received it as a mystery."<sup>1</sup> Twelve years after Drummond's death W. M. Clow wrote:

A few years ago Henry Drummond...was preaching a Gospel which did not focus on the Cross ...Crowds of young men flocked to his meetings. The movement has passed and is little more than a tender memory.<sup>2</sup>

Many of Drummond's friends, including Alexander Whyte, A. R. Simpson, A. H. F. Barbour, George Adam Smith, and John Kel-<sup>3</sup>man, came to his defense by quoting his own words: "The freedom from guilt, the forgiveness of sins, come from Christ's Cross; the hope of immortality springs from Christ's grave."<sup>4</sup> There is some justification for Professor Clow's criticism of Drummond's failure to preach the Cross. References to this subject rarely appeared in his student addresses. It cannot be denied, however, that he placed at the center of his teaching, the absolute certainty of the power of Christ to change the lives of men.

Drummond used simple words to present his definition of the doctrines of the church. For example, with regard to regeneration he said:

Well, if God can give life, He can surely add life. Regeneration is nothing in principle but the adding of more life... What did Christ come into the world for? To give life...And Christ giving life - that is Regeneration.<sup>5</sup>

<sup>1</sup> The British Weekly, March 18, 1897, p. 385.

<sup>2</sup> W. M. Clow, The Cross in Christian Experience, p. 3.

<sup>3</sup> Quoted by The British Weekly, January 14, 1909, p. 420.

<sup>4</sup> The British Weekly, January 21, 1909, p. 448.

<sup>5</sup> Henry Drummond, The Greatest Thing in the World, p. 78.

<sup>5</sup> Henry Drummond, The Ideal Life, p. 195.

He affirmed that regeneration was necessary before a man could enter the Kingdom of God. "Let a man be born again," he said, "and he will see the Kingdom of God."<sup>1</sup>

He believed the doctrine of the Holy Spirit to be very simple. Many contemporary clergymen imagined it to be mysterious and unintelligible, but Drummond wrote that:

The Holy Spirit is just what Christ would have been had He been here. He ministers comfort just as Christ would have done... without the restriction of space, without the limitations of time.<sup>2</sup>

The primary work of the Holy Spirit is to reveal the living Christ to those who join themselves to His Kingdom. In his words: "The Spirit does not reveal the Spirit. He speaks not of Himself, He reveals Christ."<sup>3</sup>

Drummond compressed his definition of sanctification into a single sentence: "Reflect the character of Christ and you will become like Christ."<sup>4</sup> It was as simple as that for him. All men are mirrors and if they reflect the image of Christ they will be transformed "from a poor character to a better one...until by slow degrees the Perfect Image is attained."<sup>5</sup> Drummond wrote, "This is sanctification, even to prove the will of God."<sup>6</sup> By this statement he meant that as a man reflects the image of Christ, he will do His will.

<sup>1</sup> Ibid., p. 197.

<sup>2</sup> Ibid., pp. 72-73.

<sup>3</sup> Ibid., p. 73.

<sup>4</sup> Henry Drummond, The Greatest Thing in the World, p. 137.

<sup>5</sup> Henry Drummond, loc. cit.

<sup>6</sup> Henry Drummond, The Ideal Life, p. 279.

True to his principle of relating the great mysteries of the Christian faith to life and experience, he affirmed that miracles happen every day. Christ's miracles were not to be considered in the abstract, nor affirmed as a requisite of faith. The argument for them was rooted in the character of Christ and His love for men. Students often requested Drummond to explain the phenomenon of miracles. His comment was: "Because I have seen them...I saw a man who was a drunkard redeemed by the power of an unseen Christ and saved from sin. That is a miracle."<sup>1</sup>

Drummond believed that the great doctrines of the church, when considered apart from the lives of men, are useless. He asked his audience to go straight into the presence of Christ as He offered Himself to the people by the Sea of Galilee or in the synagogue of Capernaum. It was the dedicated purpose of his ministry to inspire young men to be like Jesus and to share in His simple lowly, peaceful life.

A decided change of emphasis in Drummond's message is apparent in 1886 and during his visit to America in 1887. Prior to that time his addresses dealt with the relation of the individual to Christ. He exhorted the students to lay hold of Christ, to grow like unto Him, and to consecrate their lives to Him. He taught them to establish friendship with Christ, and his message "was eagerly welcomed by thousands of young men on both sides of the Atlantic...as a discovery in religion."<sup>2</sup> No doubt he, Moody, and other leaders at the

<sup>1</sup> T. J. Shanks (Editor), A College of Colleges, pp. 43-44.

<sup>2</sup> D. M. Ross, "Professor Drummond's Religious Teaching," The Expositor, May 1897, p. 393.

Northfield conference discussed not only the importance of enlisting men for Christ but also the necessity of permeating society through the lives of individuals. During this period of his life he gained new insight and came "to<sup>1</sup> appreciate the spiritual worth of organized social life" within the Kingdom of God. The social aspect of religion was the main theme in his message after 1886. The following passages from his published books will serve as examples of Drummond's later teaching:

Every age has had its peculiar side of Christianity emphasized; and the side that is being emphasized now is the social side, how He came to save men in the bulk...All the activities of Christianity may be classed under one or the other of these two heads - entering the Kingdom of God ourselves, and spreading it to the lives of others. The individual life has been at the Conference. How is it to help on this movement for the bringing of the world to Christ?<sup>2</sup>

Wherever the poor are trodden upon...wherever the air is poison and the water foul; wherever want stares, and vice reigns, and rags rot...anything that prepares the way for a better social state is the fit work of the followers of Christ.<sup>3</sup>

When Christianity shall take upon itself in full responsibility the burden and care of Cities the Kingdom God will openly come on earth.<sup>4</sup>

Therefore, gentlemen, if you are the subjects of the Kingdom of God, you must give to the world...a reformed...Boston...Chicago...New York...Let the people see examples which will help them in their Christian Life.<sup>5</sup>

1 D. M. Ross, "Professor Drummond as I Knew Him," The Temple Magazine, p. 724.

2 Henry Drummond, Stones Rolled Away, pp. 154-155.

3 Henry Drummond, The Greatest Thing in the World, pp. 82-83.

4 Ibid., p. 97.

5 Henry Drummond, Stones Rolled Away, pp. 149-150.



In his addresses entitled "The Programme of Christianity" and "The City without a Church," Drummond emphasized the social gospel as the primary duty of the members of the Kingdom. The instruments of the Kingdom are individuals and they work as God's agents. It is through the movement of nations and the human life that His Kingdom comes. The astonishing thing about Drummond's concept of the new society was his confidence in the ability of men to assist the Holy Spirit in bringing in the Kingdom of God. He failed to see that God will do His work sometimes in spite of men and history.

The fact that Drummond did not have an "adequate conception of the church as the place in which the scattered body of revealed truths...find a center of unity and a definite home"<sup>1</sup> left its mark on his religious message. He knew that in some organized churches worship was expressed only in ceremony and that the faith of its members was not related in any way to life. Drummond understood the doctrine of the Roman Catholic Church and its teaching that "Christ is an ecclesiastical Christ...and faith an adhesion to the Churches' creeds."<sup>2</sup> He would agree with John Bright who wrote recently:

There is no tendency in the New Testament to identify the visible church with the Kingdom of God. The church that makes such an identification...will equate the people of God with those nice people who share its particular beliefs and participate in its services, and will reckon the advance of the Kingdom in terms of its numerical growth.<sup>3</sup>

<sup>1</sup> The British Weekly, March 18, 1897, p. 385.

<sup>2</sup> Henry Drummond, The Greatest Thing in the World, p. 112.

<sup>3</sup> John Bright, The Kingdom of God, p. 236.

This perhaps explains why Drummond seldom mentioned the church in his student addresses; yet he did not deny that the church service was helpful. On one occasion he said to Harvard students: "When a man goes to Church really hungry... he will pick up something, no matter where it is...the prayer and the inspiration of the hymn and the reading will at least do some good."<sup>1</sup> He was not opposed to the church, but he believed that "there are tens of thousands of Christians who never go to church; and there are tens of thousands who go to church who are not Christians."<sup>2</sup> Following an address to American students entitled "A Mighty Work in Scotland," he was asked whether or not the Scottish students united with the churches. Drummond replied, "Oh, yes. They are entirely friendly with the churches, and the churches are friendly with them."<sup>3</sup>

Drummond taught no dogmas, he did not demand testimonies, and he recommended no ecclesiastical organization. Rather than pressing for membership in a church, Drummond appealed to students to join Christ's Society. He wrote: "The Kingdom of God is a Society of the best men, working for the best ends, according to the best methods."<sup>4</sup> This Society was greater than the church in his mind because it dealt with deeper needs and it included those rejected by the church.

<sup>1</sup> Henry Drummond, Stones Rolled Away, pp. 19-20.

<sup>2</sup> Ibid., p. 20.

<sup>3</sup> T. J. Shanks (Editor), op. cit., p. 283.

<sup>4</sup> Henry Drummond, The Greatest Thing in the World, p. 89.

He tells us that the Society:

...is a commonwealth, yet it honours a King; it is a Social Brotherhood, but it acknowledges the Fatherhood of God...It has no minutes for history keeps them; no member's roll for no one could make it...The Society never meets and it never adjourns.<sup>1</sup>

He believed in the reality of the Kingdom of God and here is the focal point of his message. The statesmen of the Kingdom were those who "earn the misunderstanding of the crowd because they foresee remoter issues, who even oppose a seeming good because a deeper evil lurks beyond."<sup>2</sup> He felt that it was necessary to bypass theology and the organized church in order to present Christ and His Kingdom to students. James Stalker raised the question of whether Drummond's method of evangelism produced character as strong as

the old method of imposing a definite creed and a definite church connection ...and it may be questioned whether he himself did not suffer by living so entirely in the more elementary truths of religion and avoiding its deeper mysteries....<sup>3</sup>

His greatest weakness, perhaps, was his failure to interpret the meaning of the Christian fellowship which individuals should find within the life of the church.

## 2. The Christian Life

Henry Drummond had qualifications for his work as Christ's evangelist to students. He was emphatically a young man's

<sup>1</sup> Ibid., pp. 89-90.

<sup>2</sup> Ibid., p. 83.

<sup>3</sup> James Stalker, "Henry Drummond," The Expositor, April 1897, p. 289.

man, and men saw his message written out in full in his own tall, athletic appearance. In most of his appearances before student congregations he presented to his hearers a "manly Christianity." By this he meant the practical Christianity of Jesus Christ, minus the sourness of Puritanism, the bitterness of Calvinism, and the smug selfishness of conventional religion. "Manly Christianity" did not frown on the beauties of art, nor fear the researches of science, nor shut its ears to the charm of music, nor leave the gymnasium and outdoor sports to be the playthings of the devil. He said to young men who were sinking into despair:

Brother, you do not only want a Christ who is far away...you want a friendly arm to guide you and lift you up. The real Christ is a wise Counsellor and a lovable Companion. He will not rob you of a single cricket match. He will not crush your enquiring spirit or dethrone your intellect. He will charm you by His love, deliver you from the tyranny of animal passion, and help you to do the will of God on earth.<sup>1</sup>

Drummond taught that obedience to the will of God required strength and stability. In a series of addresses entitled "The Will of God," he emphasized that strong men would turn from family and friends if necessary in order to do the will of God. "Those of us who are strong," he said, "take solemn<sup>2</sup> heed this day to do this Will of God."

Drummond believed in the glory and gladness of life, and to him Christianity meant not only virtue, but also games and laughter, open air and active exercise. He never forgot

<sup>1</sup> "Manly Christianity," The Young Man, April 1888.

<sup>2</sup> Henry Drummond, The Greatest Thing in the World, p. 241.

that he was speaking to men who had been taught that athletics, amusements, and smoking concerts, if not actually sinful, were beyond the scope of the Christian message. He insisted, therefore, that the Gospel should have full place on the athletic field and in the amusement center, and it should claim the whole man's life. His message was not for "spiritual recluses, but for chivalrous youths eager to do some knightly service in the stout battle of life."<sup>1</sup> There was no place in his teaching for what he labeled "mawkishness, sanctimoniousness, and effeminacy."<sup>2</sup> Studd, the accomplished cricketer, had made use of the same appeal when he addressed the Edinburgh students. This approach to the manly and strong in the student was called "muscular Christianity."

It should be noted that Drummond was not the originator of the emphasis which came to be called "muscular Christianity." The leader of this school was Charles Kingsley, and it first made its appearance in Westward Ho, the novel which was such a powerful propaganda agent in the recruitment of soldiers in the Crimean War. Though Kingsley did not like the phrase, Thomas Hughes championed it and in his novel, Tom Brown at Oxford, he entitled chapter eleven "Muscular Christianity." This book no doubt influenced Drummond and like Hughes, he believed that:

...a man's body is given him to be trained and brought into subjection, and then used

1 D. M. Ross, "Professor Drummond as I Knew Him," The Temple Magazine, July 1897, p. 729.

2 G. A. Smith, op. cit., p. 485.



for the...advancement of all righteous causes...which God has given to the children of men.<sup>1</sup>

Drummond's message to American students was called "athletic Christianity" because he attracted the strongest type of students: men most prominent in athletics, leadership, and scholarship.<sup>2</sup> His method of seeking out the best men in the university to assist him in his work has already been noted.<sup>3</sup> These students worked with him to interest other student leaders outside the church. Drummond declared: "We have arranged all our Christian work and worship with a view to that type of man."<sup>4</sup> In his report to American students on his work in Edinburgh he said:

Time after time I have seen at our religious meetings twelve out of the fifteen University football team; and we have always had amongst our foremost men the best athletes in the University.<sup>5</sup>

He appealed to the best men of Harvard to make the University famous not only for its education but also for its sense of "honor and manliness, and purity and Christianity."<sup>6</sup> He convinced his hearers "that Christ cares about you, that He wants you men, and that His Kingdom cannot go on unless He gets such

<sup>1</sup> Thomas Hughes, Tom Brown at Oxford, p. 112.

<sup>2</sup> John R. Mott always remembered Drummond's advice: "If you fish for eels you catch eels; if you fish for salmon you catch salmon." Mott, like Drummond, emphasized that appeal should be made to the strongest type of men. Basil Mathews, John R. Mott: World Citizen, p. 195.

<sup>3</sup> Supra, p. 89.

<sup>4</sup> Henry Drummond, Stones Rolled Away, p. 95.

<sup>5</sup> Ibid., p. 96.

<sup>6</sup> Ibid., p. 47.

men as you."<sup>1</sup> The secret of Drummond's success in teaching a manly Christianity has been recorded by an American student:

What the college student of the present time asks for, and must have, is a Christianity which appeals not only to his emotions and sentiment, but also to his sound common sense and enlightened reason...Drummond set before his hearers a Christianity which was at once pure, simple, and manly. We are learning that Christianity...should be woven into our daily life.<sup>2</sup>

An examination of Drummond's statements about the Person of Jesus indicates that he presented Him as both human and divine.<sup>3</sup> In his message, however, he emphasized the true and real manhood of Jesus as "the highest life ever lived."<sup>4</sup> The human Jesus was shown as one who is natural, rational, and intelligent - a complete man. This is clearly stated by Drummond: "In a word, He was divine. But that does not remove Him from the rational and intelligent, for it is by taking Christ as a man that we understand the power of His life."<sup>5</sup> "It was God Himself," wrote Drummond, "who conceived this wonderful idea of a humanitarian Christ."<sup>6</sup> The identification of the human Jesus with us in our common battles was a theme he often repeated. In presenting the manly Christ to Australian students, he said:

You remember, when He hung upon the Cross,

<sup>1</sup> Ibid., p. 48.

<sup>2</sup> T. Gold Frost, "Professor Drummond and Athletic Christianity in our American Colleges," The Andover Review, November 1888, p. 508.

<sup>3</sup> Henry Drummond, The Ideal Life, p. 61 ff.

<sup>4</sup> Henry Drummond, The Greatest Thing in the World, p. 110.

<sup>5</sup> G. A. Smith, op. cit., p. 485.

<sup>6</sup> Henry Drummond, The New Evangelism, p. 17.

there was handed up to Him a vessel containing a stupefying drug...and we read, "when he tasted thereof he would not drink."<sup>1</sup>

Then he asked the students if they were strong enough to endure suffering as did the heroic Christ.

His message to students was for the living present and its constant burden was to become like Christ, to live under His influence, to do what He would do, to think His thoughts, to work and study each day as though Christ had their jobs to do. "Be men, through and through," he said, "men in Christ Jesus."<sup>2</sup> To be real men in Christ, Drummond taught, it was necessary to understand and practice love. "Gentlemen," he said, "admire the man who loves."<sup>3</sup> To a tough athlete this concept at first may have seemed sentimental, but his mind and heart were penetrated by Drummond's graphic language:

If a man does not exercise his arm he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigour of moral fibre, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character - the Christ-like nature in its fullest development.<sup>4</sup>

Love was the theme he developed again and again. A love "high as the highest heavens above the mere sexual passion that is ever holding out its arms enticingly to the young man."<sup>5</sup>

The problem of temptation in the lives of students was

<sup>1</sup> The British Weekly, August 15, 1890.

<sup>2</sup> G. A. Smith, op. cit., p. 482.

<sup>3</sup> The British Weekly, August 30, 1889, p. 293.

<sup>4</sup> Henry Drummond, The Greatest Thing in the World, p. 39.

<sup>5</sup> J. E. Hodder Williams, "Professor Drummond: An Appreciation," The New Century Review, April 1897, p. 353.

his constant concern. He knew that cheating during examinations was practiced by some university students. On one occasion he presented several cases of cheating and reminded his hearers that every man is tempted in a special way to be dishonest. Drummond also urged students to turn away from the temptation of strong drink. He banished wine from his table because he feared the "clanking of the chains of those who have been led captive by it."<sup>1</sup> He did not believe temptation to be sinful; rather he said, "It is an opportunity for virtue; it stimulates us to a higher and nobler life; it is the test of a 'man'."<sup>2</sup> Again he declared:

But instead of praying to be delivered from our temptations, we ought to try to understand their essential place in the moral world. Taken from us, these would leave us without a chance of becoming strong men. We should be insipid characters, flaxen and useless.<sup>3</sup>

Forming a personal friendship with Christ was the most effective way to enrich the Christian life. In establishing this friendship men would find the secret of pure manhood, the true strength for overcoming temptation, the real inspiration for manliness and goodness.

Honest doubt as well as temptation was a necessary part of growth in the Christian life. In one of his Northfield addresses he chose "Dealing with Doubt" as his subject. Many students in the American colleges were in the process of re-examining their childhood beliefs. The purpose of the ad-

<sup>1</sup> "Henry Drummond Personal Scrapbook," a clipping from The Christian Leader, n.d., p. 124.

<sup>2</sup> G. A. Smith, op. cit., p. 482.

<sup>3</sup> Henry Drummond, Stones Rolled Away, p. 61.

dress was to present some practical suggestions to students who were having difficulty in accepting Christianity. Drummond distinguished between doubt and unbelief. "Doubt is honesty," he said; "unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness."<sup>1</sup> He impressed the men with his fearless attack on those who taught that it was wrong to doubt. In his own words:

All religious truths are doubttable. There is no absolute proof of any one of them. Even that fundamental truth - the existence of a God - includes either an assumption, argument in a circle, or a contradiction.<sup>2</sup>

He reminded his hearers that Christ did not cast out doubters and brand them as undesirable, rather He was respectful, generous, and tolerant toward them. Drummond spoke out against the church and its attitude toward the doubter:

What does the modern Church say to a man who is skeptical?... 'Brand him! - call him a bad name.' And in many countries at the present time, a man who is branded as a heretic is despised, tabooed, and put out of religious society....<sup>3</sup>

Drummond illustrated the importance of doubt in Christian growth. A man comes to college believing that the six days of creation are literal days. He studies biology and geology, he hears about evolution, and he begins to question the validity of the Christian faith.<sup>4</sup> In his struggle to overcome doubt, his faith is actually strengthened. A doubter may lose all the forms of truth he learned in Sunday School, but, said Drummond, he "gains them all back again in a richer

<sup>1</sup> T. J. Shanks (Editor), op. cit., p. 38.

<sup>2</sup> T. Gold Frost, op. cit., p. 502.

<sup>3</sup> T. J. Shanks (Editor), loc. cit.

<sup>4</sup> The British Weekly, March 15, 1889, p. 325.



and larger and more permanent form."<sup>1</sup> In dealing with doubt, he taught that strong men should not attempt to solve the insoluble; they should go to the authorities as men do in science and they should remember that religion is in life and not in thought. He urged his hearers to advise the skeptic "not to postpone life and his life's usefulness until he has settled the problems of the universe."<sup>2</sup> His message was of immediate import and he spoke to the needs of the living, breathing men before him - to their temptations, to their doubts, to their coldness of heart, to their highest aspirations in life, and to their questions about the Christian faith.

In his student addresses Drummond warned the men not against the danger of losing their souls but against the danger of losing their lives. One of the students who heard him said: "His voice used to take on an intense thrill, when he pleaded with them...that they might save their lives from the evil of their environment."<sup>3</sup> He caused young men to feel that their life was the one important and priceless thing with which they had to deal. His constant message was: "Gentlemen, save your lives. Do something with your life. Let that energy, that talent, go out to some purpose. The world needs the knowledge you have."<sup>4</sup> It was possible to squander life or make it a great gift to God and the world. Drummond offered the higher life in Jesus Christ to which men were capable of

<sup>1</sup> Henry Drummond, op. cit., p. 27.

<sup>2</sup> T. J. Shanks (Editor), op. cit., p. 41.

<sup>3</sup> An Old Student, "Professor Henry Drummond," The Woman at Home, June 1897, p. 744.

<sup>4</sup> Henry Drummond, op. cit., p. 107.

rising, and encouraged them to enter into their inheritance. He presented Christianity as an ideal life to be realized in experience rather than as a plan of salvation to be interpreted in theological terms. Salvation was included in his message, but not so much as safety for the future as the saving of men's lives here and now, the winning of the true life of manhood for God. Instead of filling his message with "thou shalt not," he presented the basis for a positive faith. He pleaded for a practical Christianity, not to be postponed until the life to come, but to be put to work now - in business, in pleasure, on the athletic field, and in the classroom. "Stand for Christ," he said, "and let men know it."<sup>1</sup> He had an abiding conviction that if men could be helped to look at Christ, they would love Him and grow into His likeness.

### 3. Science and Religion

The message of Henry Drummond cannot be fully evaluated apart from his interest in and contribution to the scientific thought of his day. During his lifetime, one of the most important questions confronting the church was how to reconcile the Christian faith with the new discoveries and theories formulated by scientific research. Drummond was the most notable Scotsman in this struggle. He was hailed by the students not only as the "reconciler of knowledge and faith," but also "as the ender of the long and deadly feud between science and religion."<sup>2</sup>

<sup>1</sup> G. A. Smith, op. cit., p. 490.

<sup>2</sup> "Henry Drummond," The Speaker, March 20, 1897, p. 319.

Charles Darwin's theory of evolution was the basis of this feud. A new era in world outlook may be said to have begun with the publication in 1859 of Darwin's The Origin of Species, in which he propounded his concept of evolution by natural selection.<sup>1</sup> The idea of development was not new to German thought, having had an important place in the philosophy of Hegel, who died in 1831. "In science it had been anticipated by Goethe and Schelling."<sup>2</sup> Darwin's book revolutionized the whole range of thought, not only in organic life but also in social life, history, and religion - all came to be explained in terms of the new theory. "Evolution was becoming more than a theory - it was an atmosphere....a subtle change was passing over morals, politics, and religion."<sup>3</sup>

The relation of science and theology constituted one of the most pressing problems confronting Christian thinkers. On the religious side there was constant effort, not only to maintain a religious view of the world in opposition to naturalism, but also to work out reconciliations between progressive science and essential religion. The Free Church of Scotland established chairs of Natural Science in the Divinity Colleges, because many of its members felt "that science would

- 1 "All the ingredients of Charles Darwin's theory had already been discovered save the idea of the struggle for existence..." Herbert Butterfield, The Origins of Modern Science 1300-1800, p. 209.
- 2 L. E. Elliott-Binns, Religion in the Victorian Era, p. 155.
- 3 W. Robertson Nicoll, "Henry Drummond," The Contemporary Review, April 1897, p. 504.

so largely enter into Christian apologetics, and into the material for preaching, as to justify a separate class for its treatment."<sup>1</sup> Henry Drummond received the temporary appointment to the lectureship of Natural Science in the Free Church College, Glasgow, for the session 1877-1878.<sup>2</sup> He stated clearly the purpose of his class in Natural Science in the opening lecture:

...the present shall surely be singled out as emphatically the age of Science,...[the church] did not choose to take up Science - she was summoned to it...She could not stamp it out...She could not destroy it... So she has set herself to understand it, and befriend it...

...She must demand two things of her ministers. They should have a working acquaintance with Science itself; and they should be familiar with the bearings of Science upon theology and vice versa.<sup>3</sup>

Drummond's books indicate a wealth of research in the field of science. He quoted from Darwin, Spencer, Huxley, Wallace, Weismann, Dallinger, Tyndall, Haeckel, and Bastian - authorities typical of those who had contributed to his understanding of the subject. Moreover, some of Darwin's experiments were confirmed by Drummond in his own study and investigation, and he believed that he could harmonize them with his own evangelical outlook on life. But his thoughts went further: he was convinced that the laws governing natural development were true also in the realm of the spirit, and for him this was a great discovery. His thoughts bore fruit in his book, Natural Law in the Spiritual World.<sup>4</sup> This book

<sup>1</sup> G. A. Smith, op. cit., p. 120.

<sup>2</sup> Supra, p. 14.

<sup>3</sup> Appendix A, p. 199.

<sup>4</sup> "The idea of this book was by no means a novel one. Passages in plenty might be cited...both in ancient and modern literature. But to Drummond it was new, and he took it up very seriously." James Stalker, op. cit., p. 291.

had an immediate and amazing success, passing through thirty editions in fourteen years.<sup>1</sup> It was an attempt to show how the laws of nature, supposed to be hostile to religion, were really principles that operated also in religious life and experience. "Biogenesis," for example, when stated in religious terms became "regeneration." In like manner, spiritual death became "want of correspondence," and eternal life was transformed into perfect correspondence with the spiritual environment of God. Again, "conformity to type" resolved itself into "conformity to the image of Christ." In the light of present day knowledge, the book has many faults. There are far-fetched archaisms, such as the discussion on gravitation (page 43) or the extension of Herbert Spencer's definition of life to "eternal life" (page 214); and again the persistent attribution of ethical values to the behavior of the lower animals (pages 319 and 344) a level at which such values are not applicable. A contemporary of Drummond wisely pointed out that: "Natural Law in the Spiritual World"<sup>2</sup> never will be a great authoritative work, but it did a great service."<sup>3</sup> The book was read by hundreds of students and it made them think. Eight years after the publication of Natural Law in the Spiritual World, Drummond

<sup>1</sup> J. R. Fleming, The Church in Scotland 1875-1929, p. 262.

<sup>2</sup> Drummond said to Mrs. Whyte in 1894 that he was foolish because he attempted to show in Natural Law in the Spiritual World that "God existed only in gaps." J. Y. Simpson, Landmarks in the Struggle Between Science and Religion, pp. 182-183.

<sup>3</sup> "Professor Henry Drummond," The New Age, March 18, 1897.



confessed that:

I would write the book differently now if I were to do it again. I should make less rigid application of physical laws, and I should endeavour to be more ethical, and this I have stated in a new translation of the book in German. But it is still clear to me that the same laws govern all worlds.<sup>1</sup>

James Denney wrote that "Natural Law in the Spiritual World is a book that no lover of men will call religious, and no student of theology, scientific";<sup>2</sup> nevertheless it was this book that brought Drummond to the attention of the Edinburgh students. They considered him the builder of the bridge between science and religion. Each week, for example, there appeared a cartoon of a favorite professor in The Student, a magazine published by Edinburgh University students. This cartoon, drawn by students and entitled, "On the Brain," pictured a professor and indicated his special contribution to university life. Henry Drummond was the subject of the cartoon in the issue dated February 22,<sup>3</sup> 1893, and it depicted him bringing together science and religion.

Drummond believed that young men could be most easily reached through the medium of science. He said to his Glasgow students:

...Science...gives an extraordinary power to the church in dealing with...her educated young men...the church is fast losing her hold on young men...I believe there is no

- 1 Raymond Blathwayt, "A Talk with Professor Drummond," Great Thoughts, December 3, 1892.
- 2 James Denney, On Natural Law in the Spiritual World, p. 67.
- 3 For a copy of the cartoon, see Appendix C.

more important way of restoring the confidence of young men and bringing them about their minister than a little innocent guile of Science.<sup>1</sup>

He employed this technique in his message, and his favorite scientific topic was evolution. John Watson said that he carried "the principle of evolution to a somewhat startling length."<sup>2</sup> In an address to Harvard students he used evolution to define Christianity. "I believe in Christianity," he said, "because I believe in evolution. Christianity is to me further evolution. I know no better definition of it than that."<sup>3</sup> In another of his addresses at Northfield he declared:

...evolution...pushes the man on from the simple to the complex, from the lower to the higher...that is what Christianity does ...It takes him where nature has left him, and carries him on to heights which on the plane of nature he could never reach. That is evolution.<sup>4</sup>

Drummond emphasized the idea of evolution as the process by which the Christian life develops. Nature can carry a man up to a certain point, then the moral forces must come in and carry him further. The struggle for life pushes him on until he reaches the ideals before him and the stature of the perfect man is formed.<sup>5</sup> "The evolution of the man to-

<sup>1</sup> Appendix A, p. 203.

<sup>2</sup> The British Weekly, December 15, 1898.

<sup>3</sup> Henry Drummond, Stones Rolled Away, p. 111.

<sup>4</sup> T. J. Shanks (Editor), op. cit., p. 43.

<sup>5</sup> Drummond did not believe that it was possible for a human being to reach perfection in this life. During his Chautauqua address in America in 1887, he was asked to comment on his view of the doctrine of perfection. His reply was, "Spurgeon said, 'When I become perfect, everybody will know it. It will be heralded in the newspapers, in the first column of The Times, among the deaths.'" The British Weekly, August 26, 1887, p. 264.

ward the ideal, toward the perfect man Jesus Christ,"<sup>1</sup> causes this man to love and to help in the struggle for the life of others. There was nothing selfish in the process, and the demands upon those who were moving toward the ideal were clearly stated by Drummond: "What you can do is to get hold of some one man, whose life is of no account...and save that man..."<sup>2</sup> He saw the resurrection of Jesus as the normal experience for a perfect character. If Christ was the perfect man as the Gospel describes Him, then He ought to have risen from the dead.<sup>3</sup>

The Ascent of Man,<sup>4</sup> the most important work Drummond produced, was an earnest plea for a Christian doctrine of human evolution. He believed that the presence of altruism was one of the factors on which evolution depended. It was his aim in this book to show that Darwin, Huxley, and others had failed to see that the struggle for the life of others was as necessary in the evolutionary process as the struggle for life itself.<sup>5</sup> The law of love which he called the struggle for the life of others was a law deeply embedded in the whole life of the universe and he used every opportunity to interpret the meaning of this law to university students. In Drummond's words:

Love is not a late arrival, an after-thought, with creation. Its roots began to grow with the first cell of life...The Evolution of Love is a piece of pure Sci-

<sup>1</sup> Henry Drummond, op. cit., p. 112.

<sup>2</sup> Ibid., p. 115.

<sup>3</sup> T. G. Edwards, Evolution and Christian Belief, p. 125, footnote.

<sup>4</sup> Drummond intended to make The Ascent of Man "the first of a series which would have some claims to be called a history of evolution." An Old Student, op. cit., p. 744.

<sup>5</sup> Henry Drummond, The Ascent of Man, p. 16 ff; p. 275 ff.

ence...What Love was at first...it is impossible to conceive...by transplantings endlessly varied, the unrecognizable germ of this new fruit was husbanded to its maturity, and became the tree on which humanity, society, and civilization were ultimately borne.<sup>1</sup>

The actual hypotheses which Drummond set forth in his scientific writings were not as important as his message to students. He helped them to understand that a man might accept evolution and yet consistently hold fast to his belief in Christianity. His first two addresses in the Odd-fellows' Hall series, January - March 1890, were entitled "Evolution and Religion" and "Evolution and Christianity." In these addresses he presented evolution as the undergirding principle on which Christianity functions. "Oh, gentlemen," he declared, "look for one moment at the magnificence and sublimity of Christianity from the standpoint of evolution."<sup>2</sup> Then he added impressively:

Could anything be more perfect...any force so irresistible as the greatest evolutionary power, Love!...A Christian is a man who furthers the evolution of the world according to the purpose of Jesus Christ. I do not see how men can resist religion if they have the most elementary views of evolution...<sup>3</sup>

By this statement Drummond did not mean that everything occurred by its own evolutionary power. His major premise in his interpretation of evolution was that God is behind the entire process, including the force that moves a cell through life as well as the power directing the course of nations. Consequently he felt that evolution was of immense

<sup>1</sup> Ibid., pp. 276-277.

<sup>2</sup> G. A. Smith, op. cit., p. 474.

<sup>3</sup> Ibid.

value to religion. It had helped religious men realize the unity of the universe, and gave more insight into the marvelous workings of God in the world.

Drummond sincerely believed that there was no basic difference between evolution and Christianity. Not only did they harmonize theoretically, but they necessarily moved toward the same results. He held that evolution worked to produce the perfect man, the true type of manhood, and that the Christian faith existed for precisely the same reason. In Australia he was asked to give his opinion concerning the great scientific-religious controversy. He stated his position succinctly:

My belief is that the battle between science and religion is practically over, that it is being seen that there is no controversy between the two...Christianity is the necessary complement of evolution. The object of the two is the same - to produce the best, the highest, the most lasting.<sup>1</sup>

In the light of the religious-scientific dispute of the period, this was a revolutionary statement.

Practically all of Drummond's theories concerning evolution were repudiated following his death, and he would be the first to recognize many of his mistakes if he were alive today. He failed in his attempt to relate the concept of evolution to the resurrection of Jesus and he was wrong in suggesting that Christ is the kind of person one would expect to find at the end of the road of evolution. Drummond,

<sup>1</sup> "Henry Drummond Personal Scrapbook," a clipping entitled "An Interview with Professor Drummond," The South Australian Register, 1890.



however, proclaimed the mighty power of God working in both the natural and spiritual worlds and he helped the students of his generation appreciate the unity of the universe and its relation to the Christian faith.

#### 4. The Authority of the Bible

Many of the students, coming as they did from conservative Christian homes, had been perplexed by the claims of evolution and felt that the alternative was clear: either abandon evolution or give up the Bible. Drummond was, of course, aware of the conflict and of the confusion in the minds of the students; therefore an important part of his message was his interpretation of the Bible. He lived with his Bible in his own devotional life, and as already indicated,<sup>1</sup> his Bible was well marked. Sermon ideas and the basic outlines for three of his published booklets appear in his Pearl Reference New Testament,<sup>2</sup> which he used constantly during his student meetings. For example, in this New Testament, he has entered an outline alongside the twenty-first chapter of John:

- |  |   |
|--|---|
| Repentance                                   | (Godly sorrow...the sorrow<br>of the world) |
| 1. The repentance of disappointment - Esau   |   |
| 2. The repentance of fear - Pharoah          |   |
| 3. The repentance of remorse - Judas         |   |
| 4. The repentance of faith - Job             |   |
| 5. The repentance of hope - the Prodigal Son |   |
| 6. The repentance of love - Peter            |   |

No doubt he used this outline in his student addresses as well<sup>3</sup> as other material recorded in his New Testament, although

<sup>1</sup> Supra, p. 11.

<sup>2</sup> This New Testament is in the possession of the present writer.

<sup>3</sup> For some excerpts of Drummond's annotations recorded in his Bible, see Appendix D.

there is no record of these messages.

The Bible was to Drummond like the lens of a telescope, not a thing to be looked at itself, but only a means of bringing the infinite God closer. He believed that revelation was not so much the truth presented as it was the divine activity upon the heart that disclosed the presence of God. Authority in religion did not depend on the infallibility of the Bible, and he accepted the results of Biblical criticism. Following an address to Harvard University students, he was asked what he would say if he met a man who claimed there were errors in the Bible. His comment was, "I should say that I agree with him."<sup>1</sup> His words were like a bombshell exploding in the assembly. This, however, was characteristic of Drummond. He won his way with inquiring minds because he always spoke frankly and never defended a position because it was traditional or orthodox.

Although Drummond was popular as the reconciler of science and religion, he never proposed to reconcile science and the Bible. It was the purpose of Genesis to tell us who made the world and it was man's responsibility to discover how. In explaining Scripture he made it clear that science deals with process and method, but not with origin. He believed that it was just as foolish to look for science in Genesis as it was to look for geology in Paradise Lost.<sup>2</sup> In Drummond's words:

The Bible is a religious book, not a

<sup>1</sup> R. F. Horton, "Some Personal Reminiscences," The Christian World, March 18, 1897.

<sup>2</sup> The Glasgow Herald, August 18, 1951, p. 3.

scientific book, and it tries to teach in these opening words that "in God we live and move and have our being." It gives us an inventory of the things God made. It leaves men to find out the way in which He made them, and the order and the time.<sup>1</sup>

Drummond told his audience that the Bible was not a book, but a library consisting of a large collection of books. He urged them to read the Bible for the beauty of its literary style, if for nothing else. "John's writing is far deeper and more beautiful than Emerson's,"<sup>2</sup> he said. The following passage from his address delivered to the Free Church Theological Society sums up his message on the proper approach to the Bible:

...the study of the Bible as a library of religious writings rather than as a book; the treatment of the writers as authors and not as pens; the mere discovery that religion has not come out of the Bible, but the Bible has come out of religion: these announcements have not only destroyed...a hundred infidel objections to Scripture, but opened up a world of new life and interest to Christian people.<sup>3</sup>

The most important aspect of Bible study was to consider the spirit of the passage rather than the letter.<sup>4</sup>

Drummond believed the Bible to be the inspired word of God, but he came to this position by way of the evolutionary process. He said that "the supreme contribution of Evolution to Religion is that it has given it a clearer Bible."<sup>5</sup> Science begins with the revelation of creation and evolution is its method; if science "were to be told of the existence

1 Henry Drummond, The Evolution of Bible Study, p. 24.

2 Henry Drummond, Stones Rolled Away, p. 25.

3 Henry Drummond, The New Evangelism, p. 54.

4 The British Weekly, August 26, 1887, p. 264.

5 Henry Drummond, op. cit., p. 179.

of another revelation - an inspired word - it would expect<sup>1</sup> that this other revelation would also be an evolution." He held that this new approach solved some of the moral difficulties of the Old Testament. He cited the second commandment as an example:

The impression upon the early mind undoubtedly must have been that this was a solemn threat which God would carry out in anger in individual cases. We now know, however, that this is simply the doctrine of heredity.<sup>2</sup>

The scientific method has produced through observed facts an apologist's Bible and Drummond felt that "it cannot be proclaimed to the mass of the people too soon."<sup>3</sup> In his thinking it was absurd for a student to reject Christ because he did not understand a section of the Book of Kings or the six days of Genesis. This kind of religion "could be put in a pill-box."<sup>4</sup> He presented the Bible as a religious book, but he helped students to see that evolution and the scientific method could clear up many doubts and difficulties. The emphasis in his message, however, was not in terms of believing in the evolution of the Bible, but in the importance of evolving into the likeness of Christ. "You are a child in Christ to-night," he said in concluding one address, "wait and trust Him, and you will evolve - if once you are in connection with Christ."<sup>5</sup>

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<sup>1</sup> Ibid., p. 177.

<sup>2</sup> Ibid., p. 180.

<sup>3</sup> Ibid., p. 185.

<sup>4</sup> G. A. Smith, op. cit., p. 474.

<sup>5</sup> Ibid., p. 473.

Drummond's efforts toward the reconciliation of evolution with Christianity were of only transitory value, but his influence for good lasted as long as any other teacher of his generation. He succeeded in showing that evolution was not a mechanical process in which God has no place, but was a great progressive movement directed by and embodying Divine purpose. Such men as Henry Drummond, J. Arthur Thompson, J. Y. Simpson, and others "may not have succeeded in solving the problem; at least they kept us mindful of its existence and testified to the belief that it was not insoluble."<sup>1</sup>

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<sup>1</sup> Charles E. Raven, Science and Religion, p. 189.



## CHAPTER V

### HENRY DRUMMOND AS PREACHER

This chapter is concerned with Drummond's contribution as a lay preacher to a variety of groups, including the intelligentsia of London, the working people of Possilpark, the schoolboys of Scotland, and university students throughout the world. His addresses were carefully prepared, but it was not Drummond's policy to write out fully his talks to students. An examination of his available addresses for the pattern of style, illustrative material, structure, and general preaching objective will bring out salient points about the art of preaching.

#### 1. The Man

A man's unique success as a preacher and his impact upon people cannot be separated from his personality. Drummond possessed a warm and contagious personality, but he was a strange and mysterious person. George Adam Smith found that writing the life of his friend was an extraordinarily difficult task. He said it was "like trying to write the story of a fragrance, there was so much that was intangible, elusive, and strange to explain in Henry Drummond."<sup>1</sup>

<sup>1</sup> Lillian Adam Smith, George Adam Smith, p. 79.

In the midst of all his friends and the crowds who would gladly be his friends, his solitude was almost pathetic.<sup>1</sup> He never revealed any of the secrets of his own life although "he had the art of dominating men and eliciting their secrets... My secret is my own, was certainly his guiding rule."<sup>2</sup> His boyhood friend, John Watson, acknowledged that "there was about him a curious aloofness and separateness from human life. He seemed to be master of himself and passionless."<sup>3</sup> Drummond's solitude and aloofness may have resulted from an unhappy courtship, although there is no evidence that he ever had a sweetheart<sup>4</sup> and he remained unmarried. He gave his energy and his love unreservedly, ungrudgingly to the school-boy and statesman, to the peer and the peasant, to the student and the London drawing room set as friend and lay preacher.

Drummond was a man of fine physical presence, tall and rather slender,<sup>5</sup> with delicately cut features. His clothes were faultless and he commanded rather than attracted general

- 1 Drummond wrote to a friend: "When there is anything that is worth an interview it shall be you who 'operates' on me. But not about me privately, please. There is nothing to say." One Who Knew Him, "Professor Henry Drummond," Westminster Gazette, March 1897.
- 2 W. M. MacGregor, A Souvenir of the Union in 1929, p. 11.
- 3 W. Robertson Nicoll, 'Ian Maclaren': The Life of the Rev. John Watson, p. 28.
- 4 Drummond was in love for one winter with an imaginary young lady, created by George Eliot in one of her novels and she "diverted his mind in solitude." The British Weekly, July 25, 1890. He believed the affection between husband and wife to be "the most beautiful and the most lasting" form of love. Henry Drummond, The Ascent of Man, p. 377.
- 5 W. Robertson Nicoll wrote Marcus Dods in July 1888, "He has a Sapphire Blue Velvet Waistcoat like the Body of Heaven in its clearness." T. H. Darlow, William Robertson Nicoll Life and Letters, p. 87.

attention. One of his students, Joseph Agnew, wrote:

One was struck at first sight by the singular refinement of his appearance and manner...When near him, you felt yourself in the presence of the perfect gentleman...He was always perfectly dressed...His students had in him a living lesson in the true courtesy and refinement which one cannot afford either to undervalue or neglect.<sup>1</sup>

Drummond's physical appearance and his personality were wholly in his favor as a preacher.

A feature of his character, which has been missed by some who have given an estimate of the man, was his humor. He had a stately gravity which kept outsiders from seeing the playful side of his nature. For example, just before George Adam Smith was presented as a member of the faculty at the opening meeting of the session at the Free Church College in Glasgow in 1892, Drummond entered Smith's private room and "danced an Indian War dance round him, exclaiming: 'You're the officeboy now!'"...a short, spirited game of leap-frog ensued before they proceeded with solemn faces to the hall."<sup>2</sup> He had a boy's capacity for fun which he retained all his life.

A number of great men, including some ministers, have fallen to the lure of financial gain, but Drummond was of different character. He wrote to his mother after delivering a series of religious addresses at Chautauqua:

...on leaving I found the folks had raised one hundred dollars to give me

<sup>1</sup> Joseph Agnew, "Impressions of the Late Professor Henry Drummond," Christian Commonwealth, March 18, 1897.

<sup>2</sup> Lilian Adam Smith, op. cit., p. 65.

...I could not take their money. I can charge for science, but not for religion. I find I could make a fortune here very quickly, and have been offered large sums to lecture, but I have other fish to fry. I charged the Chautauqua Company for what science I gave them, and this will cover all my expenses...Were it only to break down the universal impression here that all religious work has an equivalent in dollars, I feel it a duty to enter this small protest.<sup>1</sup>

A minister once accused him of coining ten thousand pounds<sup>2</sup> by selling his books on religion. There is no evidence that he ever possessed any such sum. We do know, however, that he used a large proportion of his book royalties for various home and continental missions. This is only a surface indication of a deep underlying principle in his life.

Among the traits which contributed to Drummond's success as a preacher was his humility. In spite of the many honors which he received, there was no conceit in him. He was always confident, but never proud. His published booklets bear no distinct clue of authorship on the title pages; the only hint is to be found in the monogram "H.D." which adorns the outside covers. Drummond's father did not know that his son was writing his first book.

"On getting to my worldly desk this morning," his father wrote on April 26, 1883, "my eye caught sight of a...packet with 'Immediate' marked on it...And what a surprise I did get! You have kept your 'secret' well! and I do not understand when you took time to conceive...so goodly a volume..."<sup>3</sup>

- 1 G. A. Smith, The Life of Henry Drummond, p. 347.
- 2 One Who Knows Him, "Professor Henry Drummond," The Westminster Budget, June 22, 1894, p. 26.
- 3 This letter is in the possession of Dr. Graham Drummond.

He enjoyed outdoor life,<sup>1</sup> including all athletics, fishing and camping. On one occasion he took Dr. Whyte to the Laxford River and there Dr. Whyte had his chief "experience of salmon-fishing, under the instruction of a master in the art."<sup>2</sup>

Drummond was completely approachable but there was never anything commonplace or conventional about him. Men came to him with their deepest and bitterest perplexities. No story of failure surprised him; he was an excellent listener and an ideal confessor. "He received," wrote W. Robertson Nicoll, "more of the confidence of people untouched by the ordinary work of the church than any other man of his time."<sup>3</sup>

Mixed together and forever struggling within the soul of this man were two opposite characteristics. On the one hand, he was sympathetic, sensitive, and self-effacing. There was a gentleness and a tenderness about him which drew his audience to him and caused them to love him with silent, inexpressible love.<sup>4</sup> But on the other hand, forever in conflict with these qualities was a courage and a boldness to speak the truth as he saw and knew it in spite of all consequences. No matter how severely he was criticized or

<sup>1</sup> While visiting a volcano in the New Hebrides, a piece of red hot lava fell near the professor. He stepped back and lit his cigar with the lava. Australian students cheered when they heard this news. The British Weekly, September 12, 1890.

<sup>2</sup> G. F. Barbour, The Life of Alexander Whyte, p. 275.

<sup>3</sup> W. Robertson Nicoll, "Henry Drummond," The Contemporary Review, April 1897.

<sup>4</sup> In later years students who heard Drummond preach named their sons for him. The Reverend W. Henry Drummond Page, serving as pastor of Christ's Kirk on the Green, Leslie, wrote to the present writer on June 9, 1953: "It is true that I bear his name...he undoubtedly exercised a great influence over my father and other young men who came under his spell..."



grossly misrepresented, he was never known to enter into controversy with anyone, or to reply to a critic.<sup>1</sup>

The men who knew Drummond most intimately testify to his Christlike character.<sup>2</sup> The Reverend John Watson very rarely spoke of anyone with extravagant praise, but he would admit no flaw in Henry Drummond.<sup>3</sup>

"One takes for granted," wrote John Watson, "that each man has his besetting sin, and we could name that of our friends, but Drummond was an exception to this rule. After a lifetime's intimacy I do not remember my friend's failing. Without pride, without envy, without selfishness, without vanity...faithful, fearless, magnanimous, Henry Drummond was the most perfect Christian I have ever known or expect to see this side of the grave."<sup>4</sup>

James Stalker said of him: "I have seldom, if ever, seen anyone so Christ-like."<sup>5</sup> A student who worked closely with Drummond in the Oddfellows' Hall meetings wrote after his death:

When I think of Henry Drummond I think of a young man with the finest spiritual nature I have ever known, and had the twelve apostles lived on earth the latter part of the nineteenth century, the beloved disciple, nearest and truest to the Master's heart, would have been Henry Drummond.<sup>6</sup>

- 1 J. C. Moffet, "The Late Professor Drummond," The Scottish American, March 31, 1897.
- 2 The late Dr. Arthur Gossip has supplied the only unfavorable comment about Drummond discovered by the present writer from living witnesses. On September 5, 1953 he wrote, "I am no admirer of Henry Drummond and I regret that I cannot give you any information about him."
- 3 W. Robertson Nicoll, op. cit., p. 26.
- 4 John Watson, "Henry Drummond," The North American Review, May 1897, p. 525.
- 5 James Stalker, "Henry Drummond," The Expositor, April 1897, p. 295.
- 6 Charles S. Barrett, "Student Reminiscences of Henry Drummond," The Evangelist, May 27, 1897.

"Drummond's attitude towards men," declared another student,  
 "is such as I conceive the Divine man's to have been."<sup>1</sup> Love  
 was the light of his life, and men felt this when they heard  
 him preach.

## 2. The Lay Preacher

In the latter part of the Victorian period, divinity  
 students occupied an isolated position in the Scottish uni-  
 versities. In general they admitted that science was the  
 handmaid of religion, but they witnessed to their faith by  
 ignoring science classes. They placed themselves above the  
 law students and regarded the arts men as juvenile.<sup>2</sup> One  
 characteristic of some of these men after ordination was what  
 one might call "clericalism," which expressed itself in out-  
 ward form by the use of special dress, including the con-  
 ventional black coat. These ministers demanded the title  
 "Reverend" and refused to descend to the level of the people.  
 The delivery of the sermon was the most important function  
 of the week for the preacher, and he always remembered that  
 the Victorians loved oratory. Some ministers, including  
 Drummond and Dale of Birmingham, went to the opposite ex-  
 treme and would neither wear the clerical garb nor use the  
 title "Reverend."<sup>3</sup>

Drummond was essentially a preacher,<sup>4</sup> but he declared  
 that he never wanted to be a pastor. He declined to take up

<sup>1</sup> R. F. Horton, "Henry Drummond," The Christian World,  
 March 18, 1897.

<sup>2</sup> The Student, November 26, 1890.

<sup>3</sup> L. E. Elliott-Binns, Religion in the Victorian Era, p. 446 ff.

<sup>4</sup> Drummond would have denied that he ever preached; he pre-  
 ferred to use the term "deliver an address."

detailed parish work where it would have been necessary to address himself week after week to the same audience.<sup>1</sup> He felt that as a layman he could protect himself against the stigma of ecclesiasticism and thereby more effectively reach men and students. This is undoubtedly why Drummond did not wear the clerical collar; he went out after the wanderers in the wilderness and preached as a layman. He believed that what religion largely needed was to be delivered from conventionalism and that religion would grow more sacred by growing more secular. Hence it was his delight to appear, not as a minister preaching down to a congregation, but as a man speaking out of his own full convictions to his audience.<sup>2</sup> He was more at home when addressing student groups in a rented hall than he would have been if speaking from a city pulpit. He believed that religion was most real where least official, and that "to make the church depend upon the order of the clergy, rather than upon its spirit and the character of its people, was to invert the very foundation of the Kingdom of heaven."<sup>3</sup>

<sup>1</sup> John Watson, op. cit., p. 525. There is no evidence that Drummond ever administered the sacraments of the church or performed a marriage ceremony, although he was an ordained professor in the Free Church and took the same ordination vows as a regular pastor. The only funeral he ever conducted was that of a miner in the Rocky Mountains during his expedition with Professor Geikie in 1879, when he was the only minister within a hundred miles. He did not conduct the funeral of his classmate, the Reverend John F. Ewing, in Australia, although he gave the memorial address.

<sup>2</sup> Drummond used tobacco because it seemed to reduce him to a more common level and he wanted to show how intensely human he was. T. Hunter Boyd, Henry Drummond: Some Recollections, p. 45.

<sup>3</sup> "Henry Drummond," The Speaker, March 20, 1897, p. 319.

The only church Drummond ever served as a regular preacher was the Possilpark mission sponsored by the Renfield Street Free Church, Glasgow. Possilpark was a new suburb of Glasgow containing a population of about five thousand, composed chiefly of the working class. For four years (1878-1882) he lived and worked among the people of this district, conducting services and prayer meetings, and visiting the sick and the poor. He spent many more hours serving these people than he did in his regular work as professor in the Free Church College. The work prospered under his leadership so that by 1880<sup>1</sup> there was a membership of one hundred and twenty; two hundred attended worship; and three hundred pupils were enrolled in the Sunday School.<sup>2</sup> Soon better facilities were required and the Deacons' Court of the Renfield Street Free Church made the arrangements preliminary to erecting a church. The memorial stone of the new church "was laid on April 24, 1880 and the church was opened for divine service on Sabbath January 2, 1881."<sup>3</sup> The Possilpark Church continued to grow and in 1882 the Assembly of the Free Church raised the congregation into a regular charge, appointing the Reverend William McKilliam as the full-time minister. The Session expressed a vote of thanks

1 See Appendix E for the weekly schedule of services conducted in the Possilpark Church, March 1880.

2 The Record, March 1, 1880.

3 "Deacons' Court Minute Book No. I" of the Possilpark Free Church, pp. 1-3. The Possilpark Church [now the Henry Drummond Church] still has movable pews and no communion table. On communion Sunday the pews are moved out and the people sit around two large tables in the main body of the Church. One hundred and fifty members can be served in this way.

to Drummond in these words:

...the Session expresses hearty appreciation to Mr. Drummond for his valuable work at Possilpark...his labours during the past four years have resulted in the establishment of a flourishing congregation, worshipping in a commodious church of their own, free from debt, and... the harmonious settlement of an ordained pastor among them...<sup>1</sup>

Drummond was eminently successful as a preacher and pastor to the Possilpark congregation, but he refused to serve as moderator of the Session.<sup>2</sup> It was during his ministry at Possilpark that Drummond preached his sermons on science and religion which were later revised and published under the title, Natural Law in the Spiritual World. Undoubtedly this experience was a great factor in developing his own spiritual life. He helped the poor when the City of Glasgow Bank failed, gave time and counsel to the alcoholics, and entered into all the suffering of the people. The Reverend Charles Spence, pastor of the Henry Drummond Church, said to the present writer in May 1953:

Drummond's influence has permeated into three or four generations in this community. One of my older members near her death two years ago told me that Drummond converted her drunken husband over a period of visits for three months. In this family alone, through children, grandchildren, and great grandchildren, Drummond has reached over one hundred people.

1 "Session Minute Book No. I" of the Possilpark Free Church, p. 19.

2 Drummond did not take an active part in his Presbytery. Speaking at the Semi-Jubilee of Dr. Marcus Dods, he said: "I do not represent any body in particular in this programme. I do not represent the College, because I am the youngest member of it; nor the Presbytery, because I am seldom there..." The British Weekly, April 19, 1889, p.398.



Shortly after Mr. McKilliam assumed his duties as pastor of the Possilpark Church, an election for new elders was held. Drummond received one hundred and fifty-three votes, forty-<sup>1</sup>seven more than any other of the nineteen candidates, and he was duly installed a month later. Then a strange thing happened. Not once did he meet with the Session. His name does not appear in the Session Book again until October 3, 1886, when it is recorded: "The name of Professor Drummond was removed from the Roll, he now having left the district for a very considerable length of time."<sup>2</sup> This is difficult to explain, because he was in Glasgow much of the time. Apparently he had broken completely his ties with the church after the new minister was installed, and he did so for one of two reasons. Either he felt that Mr. McKilliam could more easily minister to the people if he himself worshipped in another church, or else he could not bear to see another man take his place in the church which he had grown to love and cherish. The former is most surely true, because as in other situations, he withdrew when he saw that his services were no longer needed.

Drummond, the lay preacher, was at home with both the working men of Possilpark and the intellectuals of London. Lord Aberdeen invited the professor to deliver several addresses at Grosvenor House in London. He replied that such

<sup>1</sup> "Session Minute Book No. I" of the Possilpark Free Church, pp. 26-30.

<sup>2</sup> Ibid., p. 146.

talks would require months of preparation, but at last he gave in and wrote, "If it really is a call I dare not shrink from it."<sup>1</sup> He won the hearts of the wealthy set of London in two series of addresses, one in 1885 and the other in 1888.<sup>2</sup> To be able to gather together on four successive Sunday afternoons four or five hundred people, many of them of the highest social and intellectual distinction, for religious addresses, was an outstanding triumph.<sup>3</sup> Claudius Clear [W. Robertson Nicoll] has summed up Drummond's success as a preacher to the London elite in these words:

I heard Professor Drummond deliver one of his addresses in Grosvenor House. The audience included some leading politicians and men of letters...Mr. Drummond encountered it with modest and unaffected simplicity...There was a quiet thrill of religious fervour through all.<sup>4</sup>

Drummond exerted great influence over the schoolboys of Scotland. He had learned that a man need never escape from his boyhood. Watching a cricket game or a football match, he forgot that he was a professor and became a boy again. The poor boys of Glasgow stirred his interest. He designed a special basket for message boys, to lighten the burden of little fellows struggling under poorly adjusted loads.<sup>5</sup> He was in constant demand as a speaker to boys because of his ability to capture their interest. At the be-

<sup>1</sup> Marjorie Pentland, A Bonnie Fechter, p. 50.

<sup>2</sup> See Appendix F for the prayer Drummond prayed following one of these addresses.

<sup>3</sup> "Wanted a Religion," The World, May 1885.

<sup>4</sup> The British Weekly, June 8, 1893, p. 105.

<sup>5</sup> D. M. Ross, "Professor Drummond as I Knew Him," The Temple Magazine, July 1897, p. 731.

ginning of an address he might ask the boys to cock their ears or to lift their caps by moving the muscles of the forehead.<sup>1</sup> He held their attention throughout his talk. The Reverend J. H. Jowett, who was greatly influenced by Drummond, wrote:

I have heard Henry Drummond address a meeting of 'waifs and strays,' a sombre little company of ragged, neglected, Edinburgh youngsters, and he spake to them with a simplicity and a finished refinement which added the spell of beauty to the vigour of the truth.<sup>2</sup>

Special meetings for boys were carefully planned by Drummond both in Glasgow and Edinburgh. The Reverend F. J. Rae remembers vividly one of these meetings. He said to the present writer in March 1953:

The first time I met Professor Drummond, he came to my home to invite me to address the boys at Oddfellows' Hall one Saturday afternoon. I had broken my collarbone and he knew the boys would be interested in seeing me and would listen to me. He explained every detail of the meeting to me. It was a great experience to be on the platform with him.

Drummond was an enthusiastic supporter of the Boys' Brigade,<sup>3</sup> founded in 1883 by Mr. W. A. Smith, a Glasgow merchant. He became an honorary vice-president of the Brigade and by his pen and his addresses he rendered invaluable service to the organization. He started the movement in Australia and spoke about its work at every opportunity dur-

<sup>1</sup> T. Hunter Boyd, op. cit., p. 21.

<sup>2</sup> J. H. Jowett, The Preacher: His Life and Work, p. 140.

<sup>3</sup> The object of the Brigade was defined by Drummond as "the advancement of Christ's Kingdom among boys and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness." Henry Drummond, Stones Rolled Away, p. 81. Cf. G. A. Smith, op. cit., p. 440 ff.

ing his visits to America.<sup>1</sup> Sir A. D. Buchanan-Smith, son of the late George Adam Smith, said to the present writer: "My father always said that if it had not been for Henry Drummond, the Boys' Brigade would not have got out of Scotland."

Two of Drummond's writings were published especially for the Brigade: "First!" A Talk with Boys, an address on his favorite theme, "Seek ye first the Kingdom of God," and an allegorical narrative entitled Baxter's Second Innings, based on the game of cricket, but pointing out how a boy might deal effectively with temptation. These talks were used many times before various Brigade Companies. The Brigade gave him an excellent opportunity to evangelize his young friends. In his address entitled "First!" A Talk with Boys, delivered at the City Hall in Glasgow to some fourteen hundred boys, Drummond, the lay evangelist, pressed for a decision with these words:

Boys...before you go to sleep tonight  
...resolve that, God helping you, you  
are going to seek first the Kingdom of  
God. Perhaps some boys here are de-  
serters; they began once before to serve  
Christ, and they deserted. Come back  
again, come back again to-day. Others  
have never enlisted at all. Will you  
not do it now? You are old enough to  
decide.<sup>2</sup>

It is impossible to estimate the great influence he exerted on the boys of the Brigade. He knew the raw material

<sup>1</sup> Drummond wrote to his mother from Boston on April 28, 1893: "Last night had a great turn out to hear about the Boys' Brigade. It has caught hold here and in five years will be far ahead of us." This letter is in the possession of Mrs. J. W. Pearson.

<sup>2</sup> Henry Drummond, "First!" A Talk with Boys, pp. 29-30.

of which boys are made and he reached them "by becoming one of themselves, and fighting side by side."<sup>1</sup>

A detailed account of Drummond's preaching to students in many parts of the world has already been presented,<sup>2</sup> but a further note may be added here to indicate his influence as the lay preacher to students. He was the evangelist to thoughtful men. His words, couched in simple phraseology, were vitally refreshing to an age steeped in strange words that only clerics understood. Nothing more unlike the ordinary evangelistic address could be imagined; his message was so sane, so persuasive, so mystical, so final.<sup>3</sup> No university preacher has done so much to quicken the spiritual life of a university as this unofficial preacher, and no sermons have gone home to the heart of young men as did his informal talks in the Oddfellows' Hall.<sup>4</sup> During the ten years 1884-1894, "he shut himself off from the pulpits of his Church, denied his friends, turned from the public, banished reporters, and endured infinite misrepresentation, if only he might make sure of the students."<sup>5</sup> Here was his mission, to evangelize as a layman, and he reserved himself exclusively for it.

<sup>1</sup> J. A. C. "Henry Drummond," The Boys' Brigade Gazette, April 1, 1897.

<sup>2</sup> Supra, Chapters II and III.

<sup>3</sup> John Watson, op. cit., p. 517.

<sup>4</sup> D. M. Ross, op. cit., p. 732.

<sup>5</sup> G. A. Smith, op. cit., p. 295.



### 3. The Preparation and Delivery of Sermons

In a paper entitled "The New Evangelism: and its Relation to Cardinal Doctrines," which was read to the Free Church Theological Society, Glasgow, Drummond pointed to the weakness of preaching in the Scottish churches. In his own words:

Preachers, finding that the things which stirred men's minds two centuries ago fail to do so now, are compelled to ask themselves what this means. Do we need a new Evangelism...By the word Evangelism...I mean the methods of presenting Christian truth to men's minds in any form...If men are not influenced or impressed under preaching, the only alternatives are, either that the Gospel in substance is not the power of God unto Salvation, or that the Gospel in form is not presented to them so as to reach them.<sup>1</sup>

The primary purpose of a sermon, he thought, was not to deal with theories of the homiletic philosopher; it was to give frank answers to some of men's most salient needs. Drummond believed, even during his student days, that before a minister could prepare an adequate sermon, he should develop the faculty of understanding human nature; he must go down into the everyday life of men; he must prepare his material against the background of the world in which his hearers live and work. In his paper entitled "Spiritual Diagnosis," he said:

...we must try to be, as Oliver Wendell Holmes forcibly says, 'a man that knows men in the street, at their work, human nature in its shirt sleeves - who makes bargains with deacons instead of talking

<sup>1</sup> Henry Drummond, The New Evangelism, pp. 4-5.

over texts with them, and a man who has found out that there are plenty of praying rogues and swearing saints in the world.<sup>1</sup>

For Drummond, then, there were two main considerations in the preparation of a sermon; first, to know and understand the people, their problems, their concerns, and their needs; and second, to present the material in clear, untechnical, everyday language.

Such preaching has many advantages. It makes the message a means and not an end. It cuts across the traditional classification of sermons as doctrinal, ethical, topical, textual, expository, so that the sermon may be three of them at one time. The Bible and doctrine are employed not for their own sakes, but in order to make the life of man more abundant and healthy. This method sharpens the evangelistic purpose in preaching. It enables the preacher to meet a wide range of needs while keeping in mind the needs of individual persons. Drummond never forgot the individual.

### Style

Drummond delighted in the style of others, as is evidenced by the number of authors who profoundly influenced his writing: Ruskin taught him to see the world as it is,<sup>2</sup> full of charm and loveliness; Emerson, who all his life powerfully affected both the preaching and the style of Drummond, taught

<sup>1</sup> Ibid., p. 209.

<sup>2</sup> "Many turn to his [Ruskin's] works, not so much for what he has to say, as for the way in which he says it."

J. Marshall Mather, John Ruskin: His Life and Teaching, p.147.

him to see with the mind; George Eliot opened his eyes to the meaning of life; Dr. Channing taught him to believe in God, the good and gracious Sovereign of all things; and from F. W. Robertson he learned that he could have fellowship with God.<sup>1</sup> The fruits of his reading contributed to the style and structure of his sermons.

In the study preparing his sermons, Drummond appears to have been the same careful workman that he was in his literary efforts.<sup>2</sup> He never wrote a line except when he felt he had something to say, and he said it clearly. He would agree with these words from James Stewart: "...Clarity is a consummation so devoutly to be wished that you must be ready to sacrifice almost anything to achieve it."<sup>3</sup> Drummond was not a prolific author, but he was gifted with a lucid and piquant style abounding in feeling and often brilliant. He always used extreme care in his phrasing and expression. Like Robert Louis Stevenson, whom he resembled in many ways, Drummond wrote slowly and painstakingly, polishing every word, paragraph, and punctuation mark in his manuscript. William Robertson Nicoll said that Drummond's manuscripts "were more corrected than any that have ever passed through my hands."<sup>4</sup> Following Drummond's death, one

<sup>1</sup> The British Weekly, July 25, 1890, p. 200.

<sup>2</sup> Dr. George Morrison did not think Drummond to be a hard worker. Commenting on Drummond's booklets he said, "...you feel he just does them in passing. He doesn't settle down to them. They're extempore." Alexander Gammie, Dr. George H. Morrison, The Man and His Work, p. 40.

Drummond's close friend, James Stalker, did not agree with Dr. Morrison. He wrote, "He [Drummond] was remarkable for the resoluteness with which he stuck to his own work." James Stalker, op. cit., p. 295.

<sup>3</sup> James Stewart, Heralds of God, p. 151.

<sup>4</sup> T. H. Darlow, William Robertson Nicoll, p. 156.

of his former students wrote:

It was a sight to see him revise a manuscript, correcting and correcting as if he never could satisfy himself. He would spend half an hour over an adjective... He went on altering and improving, simplifying and beautifying.<sup>1</sup>

According to J. Y. Simpson, the original introduction to The Ascent of Man, after being set in type, was rewritten and reduced in length, as the result of friendly criticism. An entire edition of one of Drummond's booklets was destroyed<sup>2</sup> because he discovered a poorly written paragraph. Drummond himself said:

A nineteenth century article should be written at least three times - once in simplicity, once in profundity, and once to make the profundity appear simplicity.<sup>3</sup>

His work was marked by originality and he saw certain aspects of truth with amazing clarity. Drummond never gave his hearers or readers too much nor did he try to crush the whole Gospel into a single sermon as many unwise preachers attempt to do. His ability to present a commonplace subject with freshness and in the most attractive form made everything he wrote worth reading. He had the capacity for noting everything in a scene and then reproducing it on paper in the most vivid language. To illustrate, here is his description of

1 An Old Student, "Professor Henry Drummond," The Woman at Home, June 1897, p. 745.

2 J. Y. Simpson, "Henry Drummond," The Expositor, January-June 1902, p. 358.

3 Ibid., p. 359.

his visit to a volcano crater:

It was about twenty minutes before the sun arose. A little wan light was stealing over the east, and as the darkness was slowly drawn off the mountain top, the scene was one of weird interest. There was no colour to the landscape as yet, only a grey in the east, and the sea reflecting it with pale shimmer... The lava, the sulphur and ammonia encrusting everything...the rough, ragged lips of the gulf, the volumes of steam, the suffocating gases, the volumes of sulphur...<sup>1</sup>

He had an admirable way of using his material to the best artistic advantage. That there is a splendid combination of imagination, description, and simplicity in his style is shown by this passage from his travel book, Tropical Africa:

Hidden away in these endless forests, like birds' nests in a wood...are small native villages; and here in his virgin simplicity dwells primeval man,...the genuine child of nature, thoughtless, careless, and contented.<sup>2</sup>

Drummond's sentences are balanced, clear and rhythmical. He varied paragraphs as to number and length according to the subject with which he was dealing. His opening sentences are always appealing and grip the attention of the hearer. Here are some examples:

I think, gentlemen, I can get to the position at which we left off last Sunday night if I tell you a story about an Indian officer.<sup>3</sup>

- 1 The British Weekly, September 9, 1887, p. 291.
- 2 Henry Drummond, Tropical Africa, p. 55. William Robertson Nicoll in a letter to Marcus Dods wrote, "Tropical Africa... is almost the only book of travels...that left any ideas in my mind." T. H. Darlow, op. cit., p. 87. Mr. Spurgeon praised Tropical Africa "as charmingly written and revealing most striking facts..." The British Weekly, July 6, 1888, p. 165.
- 3 G. A. Smith, op. cit., p. 483.



Last Sabbath we were engaged with the three facts of Sin. To-day we come to the three facts of Salvation.<sup>1</sup>

Tomorrow, the first day of a new year is a day of wishes.<sup>2</sup>

You have had a great time on the mountains, but remember the mountain is not a place to live on.<sup>3</sup>

Gentlemen,...It has come to my knowledge through the week, from a bundle of letters from men now sitting in this room, that there are a large number with their backs to the wall.<sup>4</sup>

One of the characteristics of Drummond's style is his use of questions to arouse interest in the subject. This is done admirably in his address entitled "The Programme of Christianity":

Is it worth doing, or is it not? Is it worth while joining Christ's Society or is it not? What do you do all day? What is your personal stake in the coming of the Kingdom of Christ on earth?<sup>5</sup>

Other significant items about Drummond's style are the use of contrast and poetry. Though used rarely, whenever used they reinforce the subject presented.

It should be noted that while Drummond's style was fresh and lucid, it was for his day and not for ours. There are far too many words and phrases to hold the interest of the modern reader. This is especially true in sections of his

1 Henry Drummond, The Ideal Life, p. 165.

2 Ibid., p. 235.

3 Henry Drummond, Stones Rolled Away, p. 125.

4 G. A. Smith, op. cit., p. 480.

5 Henry Drummond, The Greatest Thing in the World, p. 87.

books, The Ascent of Man<sup>1</sup> and The Natural Law in the Spiritual World.

### Structure

In constructing a sermon it was not Drummond's purpose to prove a certain text. "As preachers," he said, "our aim must be not to prove things, but to make men see things."<sup>2</sup>

Believing as he did that Christianity must be expounded in non-theological language, it is not surprising to learn that Drummond was primarily a topical preacher. He sometimes spoke from a passage of Scripture, sometimes he announced a subject, and sometimes his address took the form of a conversation in which one thing led to another. He based most of his sermons on New Testament passages and tended to choose the words of Jesus for texts, doubtless because he was seeking to end on the note of personal loyalty to Christ. Such topics as these were chosen: What is it to be a Christian; how to overcome doubt; the fatality of sin; the value of the individual Christian; the new nature; the three elements of a complete life; and the will of God.

Drummond's material was well organized, but he was careful not to make it stuffy. He interwove rhetoric and logic, using each to temper the other. He used the world to fur-

<sup>1</sup> In a review of The Ascent of Man one critic wrote: "All that is of real value could have been included in a volume of very much smaller bulk." Thomas E. Mayne, "Professor Drummond's 'Ascent of Man,'" Westminster Review, October 1894, p. 431.

<sup>2</sup> Henry Drummond, The New Evangelism, p. 35. A recognized teacher and theologian of our time would agree with Drummond's advice. He writes: "...but its prime function [the spoken word] is to help a man to see." Herbert H. Farmer, The Servant of the Word, p. 79.

nish him the image of spiritual realities. He condensed his meanings into apothegms that are never forgotten by the hearer. And all of these are like bricks in the building, each having its functional place. Here is one of his most characteristic expressions in passing from one point of his sermon to the next:

But now, lastly, we come to the third great fact of Sin, its Guilt. And we find ourselves face to face with the greatest question of all, 'what has God to say to all this mass of Sin?'<sup>1</sup>

In more than half of the sermons preached to students, Drummond followed the standard three-point message. He also delivered several two-point sermons and occasionally divided his message into six or eight parts. He often indicated the main structure of his sermon either during or immediately following the introduction. For example, in his address on "What is God's Will?" he used these words:

When we come to put this will into words, we find that it divides itself into two great parts.

I. There is a part of God's will which every one may know - a universal part.

II. A part of God's will which no one knows but you - a particular part.

A universal part - for every one. A particular part - for the individual.<sup>2</sup>

Another illustration of his logical thought pattern in constructing a sermon is found in his address entitled "Why Christ Must Depart":

1. The first reason is one of His own stating...
2. Another reason why He went away was to be very near...

<sup>1</sup> Henry Drummond, The Ideal Life, p. 162.

<sup>2</sup> Henry Drummond, The Greatest Thing in the World, p. 252.

3. Another reason...that we might see Him better...
4. Still another reason...that we might walk by faith...
5. But the greatest reason...that the Comforter might come...Finally...this strange relation of Jesus to His people ought to have a startling influence upon our life.<sup>1</sup>

In order to vary the structure and treatment of a subject, Drummond occasionally delivered a series of sermons. The series of addresses entitled "The Will of God" included these subjects: "God's Will - The Christian Aim"; "What is God's Will?"; "How to Know the Will of God"; "The Relation of the Will of God to Sanctification." He was not a doctrinal or expository preacher like F. W. Robertson, but there was always an evangelistic note at the heart of his preaching to students.

### Illustrations

Drummond once described a sermon as "ten minutes introduction, ten minutes illustrations, and ten minutes application."<sup>2</sup> He followed this pattern in all of his student addresses. He knew how to use illustrations and he used them profusely. In the sermons studied, one had twenty-six illustrations; no sermon had fewer than seven illustrations. The primary source of these illustrations was science (though seldom from his published work); the second was nature. With regard to the use of scientific illustrations Drummond said: "Science has

<sup>1</sup> Henry Drummond, The Ideal Life, pp. 64-73.

<sup>2</sup> Glasgow Evening News, March 12, 1897.

not only educational and theological relations, it is likewise of some homiletical importance...its wealth of illustrations, its method of expounding truth, and its new and fresh words for the illumination of it..."<sup>1</sup> He was careful to state his scientific illustrations correctly. Henry Wheeler Robinson said, "I wanted Drummond's scientific accuracy of statement."<sup>2</sup> Other sources of his illustrative material were drawn from history, current literature, art, college life, athletic events, and from his own observation. His biographer says that a striking feature of Drummond's sermons "is their adherence to the Bible and Christ's own words which are expounded with a simplicity and homeliness that remind one...sometimes of Robertson of Brighton."<sup>3</sup> A large number of Drummond's illustrations came from his imagination. For example, in a sermon entitled "Temptation" he observes:

...our life is a building of three stories, or flats. On the lower flat there is an animal...the second story... is occupied by the savage disposition... above that man...Temptation comes from the first and the second, and the only way to escape from temptation is to live all the time...in the highest of these three stories.<sup>4</sup>

In an address to American students, he was speaking on "The True Method of Learning"; using the astronomer's instrument as his point of contact, he said:

There is a little preliminary that the

<sup>1</sup> Appendix A, p. 203.

<sup>2</sup> Ernest A. Payne, Henry Wheeler Robinson, p. 29.

<sup>3</sup> G. A. Smith, op. cit., p. 326.

<sup>4</sup> The British Weekly, June 22, 1893, p. 130.



astronomer has to do before he can make his observation. He has to take the cap off his telescope. Many a man thinks he is looking at truth when he is only looking at the cap...take the cap off...have all the lenses clean...have the instrument rightly focussed.<sup>1</sup>

Another example of Drummond's gift of illustrating his material forcibly and simply was reported in The British Weekly:

...he told what (Jesus) would do for the depraved today. Then came an exquisite illustration...he had noticed a cloud like pure snow...Whence came it? The great sun had sent down its beams...among the puddles, even the nauseous puddles, and drawn out of them what they needed, and taken it aloft, and purified it... 'And God,' said the Professor, 'can make a white cloud out of a puddle, can make saints out of the most depraved.'<sup>2</sup>

He depended heavily upon his illustrations to gain attention and also to burn his message into the hearts of his hearers. It is perhaps a just criticism that many times the main thought was submerged and passed over because of excessive illustrative material. Some ministers fail to place adequate illustrative windows in their sermons; Drummond's failure was the use of too many illustrations, thereby weakening the solid content of his message.

### Method of Preaching

Mention has been made previously concerning his method of preaching.<sup>3</sup> Briefly, Drummond's method can be described as extempore after serious and strenuous preparation. He did

<sup>1</sup> The British Weekly, August 5, 1887, p. 211.

<sup>2</sup> The British Weekly, October 12, 1893, p. 392.

<sup>3</sup> Supra, pp. 49-51.

not use a manuscript or notes at the Oddfellows' Hall meetings nor did he memorize his sermons.

Preaching from a full heart, he spoke with great earnestness. A perfunctory reading of his sermons might give the impression that Drummond's preaching was dull, so simple are the words and the style. All reports of him, however, testify that he gripped his hearers. One of his colleagues remarked:

I have no hesitation in saying that in some respects he was..., the best speaker I have ever heard...It was quiet, simple ...in it an indescribable charm, which never failed to hold the audience spell-bound from the first word to the last.<sup>1</sup>

According to the Reverend D. M. Ross, Drummond was unmatched<sup>2</sup> as a speaker for his impressiveness in the pulpit. Another hearer wrote, "His speaking was superb in its quiet mastery<sup>3</sup> of his audience."

He believed that in delivery the essential thing to be sought was a form of expression that was entirely natural to the speaker. His manner was frank, manly, and natural. He avoided sensationalism and false showmanship. Commenting on this aspect of Drummond's method of preaching, the Reverend John Watson observed:

Without anecdotes or jokes, or sensationalism or doctrine, without eloquence or passion, he moved young men at his will...No man could state the case for Christ and the soul after a more spiritual and winsome fashion.<sup>4</sup>

<sup>1</sup> James Stalker, op. cit., p. 287.

<sup>2</sup> D. M. Ross, "Professor Henry Drummond," Youth, April 1897, p. 72.

<sup>3</sup> An Old Student, op. cit., p. 745.

<sup>4</sup> John Watson, op. cit., p. 517.

In personal appearance Drummond also had an advantage. He gave the impression of one who was prepared to speak with authority. Tall, slight, well dressed, perfectly at ease he stood before the audience looking into their faces. The distinctive and commanding feature of his face was his keen eyes. "Drummond did not look at you and out of the window alternately," wrote John Watson, "he never moved his eyes and gradually their penetrating gaze seemed to reach and en-<sup>1</sup>compass your soul." His soft, flexible, clear voice was never raised above the natural conversational tone. There was, however, in his voice a characteristic wooing note of mesmeric power. The Reverend J. H. Jowett said that as he listened to him preach he felt as though Drummond had quietly<sup>2</sup> taken out his heart and revealed the inner rust.

### Appeal in Preaching

While the style, the sermon structure, and the delivery of a preacher are important, he should be judged primarily by his main objective in the message he delivers. A study of Drummond's sermons indicates these objectives in his preaching: to show the hearer how the truths of the sermon apply to him; to point up practical suggestions on the best method of performing the duty urged; to comfort individuals in the troubles of life; and to appeal for a right response from his hearers. Appeal was the most outstanding quality

<sup>1</sup> Ralph Connor, "Henry Drummond," The British Weekly, December 23, 1903, p. 313.

<sup>2</sup> The British Weekly, October 12, 1893, p. 392.

of Drummond's preaching and he believed this to be the chief end of the message. He did not seek to arouse in his hearers a feeling of alarm about their souls and the wrath to come. Knowing that many of the students were unhappy, dissatisfied, and ignorant concerning the abundant way of life, Drummond "held up Christ before them as their rest, and His service<sup>1</sup> as the noblest they could engage in."

In Drummond's appeal to young men, his most characteristic phrase was "your life." He spoke about their life when other preachers talked about their souls. Instead of saying to the students, "You have sinned," he used a fresh approach and told them that they were losing their life. Instead of speaking of sanctification, he asked them to look forward to a satisfying and influential life. Instead of denouncing the old life he invited the men to accept the new life by making contact with Christ who cleanses, rehabilitates, and sustains.

The ruling motif of his message "was the necessity of a personal decision to accept Jesus Christ as Lord and Master."<sup>2</sup> He was seeking decisions, not graceful conclusions to homiletical efforts. The emotional appeal used in evangelistic preaching was avoided and no student was asked to come forward; nevertheless, he pressed for submission to Christ. These excerpts from his sermons illustrate the directness of

<sup>1</sup> Norman L. Walker (Editor), Religious Life in Scotland from the Reformation to the Present Day, p. 287.

<sup>2</sup> Robert Adamson, "Professor Drummond's Meetings for Students," Youth, April 1897, p. 75.

his appeal:

If you will not receive Salvation as a fact, receive the Lord Jesus Christ as a gift - we ask no question about a gift.<sup>1</sup>

To-day, perhaps, as the sermon has gone on, the Lord has turned and looked on some one here. And the soul of some one has gone out to weep...Come not back into the crowd till...you have beheld the 'glory of the love of God in the face of Jesus.'<sup>2</sup>

...I beg you, don't go out at that door to-night without Christ, without God, without hope in the world. Leave the past, forget it, and come to Him now: men consecrated entirely to Christ.<sup>3</sup>

The best gifts should be given to Christ... we ought to take off our coats and throw ourselves into it, heart and soul...I appeal to the strong men here to consider their position and see if they can do anything better with their life than to help on this great cause.<sup>4</sup>

The Image of Christ that is forming within us - that is life's one charge. Let every project stand aside for that...Time cannot change men. Death cannot change men. Christ can. Wherefore, put on Christ.<sup>5</sup>

At the conclusion of his appeal, Drummond asked the men to bow their heads for a moment in silent prayer. Then his voice would be heard "quietly, slowly, and very deliberately commending all the men before him to the great Christ."<sup>6</sup> As<sup>7</sup> has already been indicated, an after-meeting followed the

1 Henry Drummond, The Ideal Life, p. 184.

2 Ibid., p. 216.

3 G. A. Smith, op. cit., p. 499.

4 Henry Drummond, Stones Rolled Away, p. 49.

5 Henry Drummond, The Greatest Thing in the World, p. 164.

6 The British Weekly, October 12, 1893, p. 392.

7 Supra, p. 42 ff.



closing hymn. Not all the men stayed for this meeting, but the large majority of them did. Drummond came down from the platform and renewed his appeal for a personal decision.<sup>1</sup> It was here that many students found the new life and had their misunderstandings about Christianity cleared away. Others walked home in silence, "pondering in our hearts the things we had heard."<sup>2</sup>

Henry Drummond was able to communicate with students because, knowing the needs of his hearers, he refused to use traditional phrases and theological language so often heard from the Scottish pulpits. Borrowing scientific terms and using graphic illustrations in which to clothe his message, he presented Christ as the Friend for everyday life. The recognition of his pulpit ability has been recorded:

It has been the practice of all successful speakers to students since his day to follow his example and use the vocabulary to which the student is accustomed...to convey the truths of the Gospel to his hearers.<sup>3</sup>

- 1 For an account of Drummond's appeal in an after-meeting, recorded by Mr. George Newman see G. A. Smith, op. cit., pp. 486-488.
- 2 Ernest A. Payne, op. cit., p. 25.
- 3 Two University Men (Editors), Modern Evangelistic Movements, p. 147.

## CHAPTER VI

### CONCLUSION

In order to form a critical appraisal of Henry Drummond's work among students and his influence upon their lives, it is important to evaluate his message in the light of the needs of his day. These further questions should be considered: Did Drummond make any original contribution to the thought of his day? Was he a great religious teacher? Was his influence in the life of the church and in the life of the university effective? How does the insight of his message continue to give direction to the religious needs of the students in the present generation? To answer these questions it is necessary to examine certain critical judgments already implied in this thesis, to indicate the climate of the period in which Drummond worked with young men, to sketch briefly the university situation today, and to present some of his methods and teachings which are still employed in university Christian work.

#### 1. Drummond's Message Evaluated in the Light of His Times

Henry Drummond preached to students during a transition period when the prevalent ideas of traditional religion with regard to man's origin and the nature of revelation were being challenged. The emergence of evolution had brought about an increased interest in science and its contribution to

progress. The new theories which grew out of the scientific method produced various intellectual reactions. (1) There was a hard, utilitarian type of mind, which, interested in the immediate practical results of science, denied the worth of anything spiritual. (2) Many natural scientists championed an aggressive materialism or a crude naturalism which were strongly hostile to a spiritual interpretation of the universe. Professor Tyndall, speaking at a meeting of the British Association at Belfast in 1874, summed up the materialist conception of the universe when he prophesied that science would one day be able to envisage and to explain all that has happened and does happen in the world in terms of

the ultimate purely natural and inevitable march of evolution from the atoms of the primaeval nebula to the proceedings of the British Association for the Advancement of Science.<sup>1</sup>

(3) A prominent type of thought characteristic of the time was agnosticism. While it did not deny the existence of God, it accepted no affirmations, declaring that the human mind had no knowledge of God and that no knowledge of Him was possible. Thus the Christian apologists addressed themselves to minds which found it difficult to accept without question the cardinal truths of the Christian faith. (4) The church's earliest reaction to the new idea was, naturally enough, a hostile one. Darwin's theory not only changed the religious outlook of many churchmen, but it also appeared to challenge

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<sup>1</sup> Quoted by C. E. M. Joad, Guide to Modern Thought, p. 40.

the whole background of theological teaching.<sup>1</sup> Biblical scholars were divided into two groups: those who repudiated Darwin and all his conclusions, and those who were willing to accept them as in no way contrary to the fundamental principles of Scriptural revelation. Bradlaugh's gospel of free thought flourished and "Huxley and Mr. Gladstone were engaged in a dignified wrangle as to whether the pterodactyle came under the heading 'winged fowl' in Genesis."<sup>2</sup> Those were searching times for many students who had been reared on a fundamentalist interpretation of the Bible.

This was an age which unquestionably had a pathetic belief in the power of logic to convince, and reason was considered the most illuminating of all the lights of the spirit. The peculiar characteristics of the era were complacency, the love of comfort, the feeling of self-confidence, and a naive optimism. But there was also an undertone of pessimism and of apprehension in the face of the unknown. A vast number of men, however, were carried away by the new achievements of Natural Science and consequently became absorbed in material things.<sup>3</sup> In this period of revolution when traditional beliefs were being called in question, when what

<sup>1</sup> Darwin himself wrote: "I see no good reason why the views in this volume should shock the religious feelings of anyone." Charles Darwin, The Origin of Species, p. 658. Darwin became an agnostic when he was forty years of age. When asked why he gave up Christianity, he replied, "Because I found no evidence for it." Edward Aveling, "Charles Darwin and Karl Marx: A Comparison," The New Century Review, April 1897, p. 323.

<sup>2</sup> The Glasgow Herald, August 18, 1951, p. 3.

<sup>3</sup> L. E. Elliott-Binns, Religion in the Victorian Era, pp. 168-169, 344 and 499-504.

seemed to be the very foundations of faith were being assailed, when men who claimed to speak in the name of science accused Christianity of being the great obstacle to progress, Drummond appeared bringing a message of reconciliation.

Henry Drummond was aware of the theological and scientific problems of his time and he was always seeking new truth. On one occasion he said:

I am thoroughly hospitable to all new truth, as long as it is truth, in science, in philosophy, and in Biblical exegesis. I am not afraid of any truth; I seek for it, and welcome it, and have no fear that it will disturb the solid foundation of Biblical Christianity.<sup>1</sup>

Understanding as he did that because of the dogmatic position of the clergy, young men generally were not attracted to the church, he was determined to direct them to action rather than to the speculation of the severe logical system of Calvin. "What are we living for?...Where is the man who will live for Christ?"<sup>2</sup> he asked. One of his greatest achievements perhaps was his ability to speak to students in their own language and to help them understand the problems they experienced in everyday life. He avoided all controversies, he put aside the role of the professional preacher, and he was diligent in his effort to understand the scientific as well as the religious temper of the time. This approach made it possible for him "to go straight to the heart and life of his audience with a message of Christ."<sup>3</sup>

<sup>1</sup> T. L. Cuyler, "Henry Drummond," Glimpses of Great Britain, September 3, 1885.

<sup>2</sup> Henry Drummond, The Ideal Life, pp. 123-124.

<sup>3</sup> The British Weekly, April 9, 1891, p. 381.



Drummond did ignore many of the doctrines of Christianity and his critics were probably justified in accusing him of being too worldly, but he always had the evangelistic instinct. He went as far as his conscience would allow him to go in order to meet the doubter on his own ground, and he spoke to him in plain language about the aspects of Christianity which he could understand. "If you want to get hold of an agnostic," declared Drummond, "try to translate what you have to say into the simplest words."<sup>1</sup> He was content to let others accomplish the task of expounding the deeper truths of theology.<sup>2</sup>

Drummond must be given the highest praise for sensing the need of a new approach to evangelism in his time. The British Monthly reported that "he redeemed evangelism and the person of the evangelist from that somewhat contemptuous esteem in which they had been held."<sup>3</sup> It was taken for granted by churchmen that conversion was marked by certain definite states - first, the conviction of sin, then an experience of reconciliation through the death of Christ, and finally an outburst of joyous testimony. Drummond found that various patterns were effective in relating a student to Christ, and he never attempted to force the experience of a person into a set mold. He saw a large mass of thoughtful students who needed a profound belief in life and a conviction that it was worth living. He bypassed the traditional questions and

<sup>1</sup> Henry Drummond, A Life for a Life and other Addresses, p. 15.

<sup>2</sup> James Stalker, "Henry Drummond," The Expositor, April 1897, p. 288.

<sup>3</sup> The British Monthly, August 1902, p. 405.

asked those students to examine themselves. Then he showed them that the religion of Jesus was eminently natural - that for which humanity was fashioned, and he urged his hearers to accept Him quietly as their Counsellor and Friend. His most urgent message to students was to become like Christ.<sup>1</sup> "Let every project," he said, "stand aside for that."

An examination of the length and breadth of the life of Henry Drummond and of the age in which he lived, will reveal that his chief contribution and his most outstanding accomplishment in the life of the church and of the university was the work he did among the students in Scotland, in America, and in other parts of the world. There is always a certain gulf between students and the staff of their university, and many of them will not go near a church. Occasionally a pastor of a church near the college may win the confidence of its members and draw them to church. "In exceptional cases," wrote H. W. Oldham, "a professor, like Henry Drummond, can exercise a wide and strong influence upon University men on behalf of the Kingdom of God."<sup>2</sup> For men in the freshness of youth he had a strong attraction and became not only their teacher but also their confessor. Henry Wheeler Robinson said: "Men left the University feeling that the high spot of the days spent there was Drummond's meetings. He was truly a consulting physician of souls, able to diagnose our troubles and prescribe the remedy."<sup>3</sup> Ten years after

<sup>1</sup> The British Weekly, March 12, 1891, p. 317.

<sup>2</sup> H. W. Oldham, The Student Christian Movement in Great Britain and Ireland, p. 25.

<sup>3</sup> Ernest A. Payne, Henry Wheeler Robinson, p. 25.

Drummond's death, a medical doctor who had heard him speak many times during his student days at Edinburgh University, wrote:

If ever a man's work lived after him, Henry Drummond's did. There are thousands today in all walks of life,<sup>1</sup> some in high positions, who can testify that they are what they are owing to Henry Drummond.

Twenty years ago, I knew men at college, careless, dissolute, or agnostic, and today they are active leaders in the evangelical churches through Henry Drummond.<sup>2</sup>

To many medical students, Drummond was the embodiment of the highest type of manhood. "It was not what he said," declared a medical student, "it was not what he wrote...it was what he was that won men."<sup>3</sup> His spoken words and his books made a lasting impression on his students, but his personality itself was the most effective cause of his deep influence. His overflowing optimism brought new hope to an untold number of discouraged students who came to him for counsel.

Drummond should be commended for being among the first to recognize that the old conflict between science and religion was subsiding.<sup>4</sup> "The contest is dying out," he said, "no one

<sup>1</sup> George H. Morrison, David S. Cairns, John Henry Jowett, and Henry Wheeler Robinson were among the leading clergymen influenced by Drummond during their student days.

<sup>2</sup> A letter from W. C. Grosvenor, M.D., The British Weekly, January 21, 1909, p. 448.

<sup>3</sup> The Scottish Medical and Surgical Journal, April 1897, p. 363.

<sup>4</sup> The conflict between science and religion has not been completely solved and conversations between leading authorities continue today. John D. Garhart reporting on a seminar held in the United States in June 1957 to consider the need for some real rapprochement between the two fields said, "The seminar ended with a mild sense of regret that we had not accomplished more in the way of specific conclusions. In spite of this, the dominant note at the time of parting was one of hope for the future." John D. Garhart, "Science and Religion: Which Way Rapprochement?" The Christian Scholar, June 1958, p. 166.

now expects science from the Bible."<sup>1</sup> In a day when the church struggled to bring science back under its control, he saw that the theory of evolution had to be carefully considered by Christian thinkers and he proceeded to work out the problem in the light of Christian revelation. In his effort to reconcile science and religion, he was labeled a<sup>2</sup> heretic by some of his religious colleagues and was called a sentimentalist by some of the leading men of science. The men of both science and religion were partly right in their estimate of Drummond, but they misunderstood him and his ultimate goal. While he failed to establish his major thesis, he succeeded in teaching his students and other members of the church not to fear science. If they could not reach a complete reconciliation in their thinking, they could at least look at the problems objectively which would keep their minds<sup>3</sup> from narrowing and hardening.

Was Drummond a great religious teacher? This question must be answered in the negative. He saw certain aspects of Christian truths clearly and he was the master of a splendid style in expressing them, but he was not able to think out their connections with other aspects of truth, and bring all

<sup>1</sup> Raymond Blathwayt, "A Talk with Professor Drummond," Great Thoughts, December 3, 1892.

<sup>2</sup> "I am quite convinced," declared George Matheson, "that in, say twenty years it will be regarded as an exploded heresy. I am an unbeliever in Drummondism." D. Macmillan, The Life of George Matheson, p. 310. According to J. Y. Simpson, Drummondism meant "some point of view, some theory, some attitude of soul that they consider to be his secret." J. Y. Simpson, "Henry Drummond," The Expositor, January - June 1902, p. 360.

<sup>3</sup> An Old Student, "Professor Henry Drummond," The Woman at Home, June 1897, p. 744.

that he knew into a consistent system. It should be noted, however, that it was not his purpose to set forth an entire system of doctrine, but rather to lead men to accept the friendship of Christ. He was primarily an evangelist and he lacked the truly philosophical mind necessary to build an entire system of thought. His work was original and his message was his own. He refused to write on subjects which he felt had already been expounded by other authors.<sup>1</sup> He was not a great teacher of theology, but his message was applicable to the temper of his day and to the generation to which he spoke. In spite of all the criticism to which Drummond was subjected in his attempt to bring science and religion together, it must be admitted that he rescued religion from the charge of being unscientific.

It has already been pointed out that Drummond was not essentially a theologian. He was not equipped to speak with authority in the area of theology, because he did not pursue the life of a scholar and he spent little time in deep study. W. Robertson Nicoll, after reading Drummond's biography, wrote to Marcus Dods, "How remarkably absent are any traces of serious reading and thought - even of reading of any kind. He was as ill read as a bishop."<sup>2</sup> Drummond did most of his serious reading in the field of science and he knew more about this

<sup>1</sup> "Professor Henry Drummond," The Westminster, April 1897. One of his contemporaries declared that "he was never a retailer of other men's doubts or a preacher of other men's truths...he shunned...phrases that were empty of genuine, original, personal conviction." Loc. cit.

<sup>2</sup> Two University Men (Editors), Modern Evangelistic Movements, p. 155.



subject than about theology. This perhaps explains why his efforts to define the great doctrines of the church were elementary, shallow, and often non-Scriptural. His concept of the Kingdom of God was hazy and he undoubtedly tended to put too much emphasis upon the human response to the Divine initiative. He made the mistake of applying the idea of progress not only to the biological realm but also to morals. In his later years he placed too much emphasis upon the social aspect of the Gospel. Having considered, however, Drummond's shortcomings and his weak theological position, it cannot be denied that he was able to interpret to students the dominant thoughts of his own outlook, including love, service, sympathy, sincerity, sacrifice, and brotherhood. No amount of adverse criticism can lessen the fact that he helped hundreds of men in life's battle and that his message purified the inner life of the universities in many parts of the world.

Drummond's greatest homiletical weakness lay in the fact that he was not an expository preacher. Instead of developing a text, he tended to string together certain favorite themes or to speak from the "surface" of a text. He selected some thought from Scripture that impressed him and developed his message without any reference to the context. Also, he found it necessary to lean rather heavily upon his descriptive powers and his knowledge of science. But this method was the most effective way for Drummond to communicate the Gospel to students in his day. Christianity as he conceived it

must be brought into the open and demonstrated not by a chain of proof-texts, not by miracles in faraway centuries, but by what it can do for the world in the present day. The Christian faith is not so much the acceptance of certain truths as the commitment to a way of life. In his mind there was no sharp distinction between the sacred and the secular. The credentials of the faith are given not in argument but in action; and the best apology to offer is to live like men of Christ, and to show others how desperately they need Him. Do not stop to argue; receive the gift, prove it in your own life, and then you will understand how it works. This was the substance of his message to students who needed a practical Christianity in an age of cold intellectualism.

## 2. The Situation in the University Today

In order to sketch briefly the university situation, the present writer has drawn heavily upon A. J. Coleman's The Task of the Christian in the University, Sir Walter Moberly's The Crisis in the University, Robert Hamill's Gods of the Campus, and the University Pamphlets series published by the S.C.M. Press. He has also gained some insight concerning the mind of the present student generation by participating in the life of the Student Christian Movement at Edinburgh University (1952-1954), by visiting some two hundred colleges and universities in the United States during the years 1955-1958, and by representing the Presbyterian Church in the United States at various conferences and con-

sultations on student and faculty work held under the auspices of the United Student Christian Council and the World's Student Christian Federation. Many of the ideas expressed and discussed in these meetings are included in this chapter.

The most marked characteristic of the present-day student is his insecurity or anxiety. Moreover, he is lonely and uncertain. Seeking for truth, he will listen to anyone, but he is unwilling or unable to commit himself. Doubts are inevitable. The universities have not helped students in their frustrations. This condition exists perhaps because the university is no longer a community where ultimate truth is pursued and where guiding principles are taught that "would enable men to form a wise and balanced judgment on the greater issues facing them in their own lives and in the conduct of their society."<sup>1</sup> Rather, the university is broken into separate subcommunities - special housing units, athletic groups high in campus prestige, various departments of specialization, agencies of student government, special interests including a multitude of clubs, and finally the professors, many of whom live apart from the student and his personal needs. Not only are there separate subcommunities, but "for many years the work of universities has tended to be done in an increasing number of separate water-tight compartments."<sup>2</sup> The lack of integration and the confusion concerning its basic function have caused the modern university to become a multiversity moving in many directions at once.

<sup>1</sup> John Baillie, The Mind of the Modern University, p. 20.

<sup>2</sup> Walter Moberly, The Crisis in the University, p. 57.

Nowhere are students confronted with the challenge to seek an enriched total outlook on life and the world. This is clearly stated by John Baillie:

The increasing specialisation and departmentalisation of university studies makes it more and more difficult to see the wood for the trees, or, perhaps we should rather say, to see the landscape for all the little woods.<sup>1</sup>

"The university is now designed, as society demands, to turn out practical men with practical skills."<sup>2</sup> Moral instruction and the art of living are seldom transmitted to the student even by implication. There is a tendency on one hand to lump together values, including moral, religious, aesthetic, and call them subjective; on the other hand, knowledge gained through laboratories, test tubes, and log tables is considered objective and accurate. Students are not encouraged

to disentangle and examine critically the assumptions and emotional attitudes underlying the particular studies they pursue, the profession for which they are preparing, the ethical judgments they are accustomed to make, and the political or religious convictions they hold. Fundamentally they are uneducated.<sup>3</sup>

A. J. Coleman tells us that "too often Christian professors... adopt a patronizing solicitude toward students...the net result is that the uncritically held mores of society at large are presented as Christian ethics."<sup>4</sup> It is the clear duty of Christian students and professors to labor constantly to pre-

<sup>1</sup> John Baillie, op. cit., p. 18.

<sup>2</sup> Robert Hamill, Gods of the Campus, p. 15.

<sup>3</sup> Walter Moberly, op. cit., p. 70.

<sup>4</sup> A. J. Coleman, The Task of the Christian in the University, p. 51.

sent the radical Christian ethic within the academic community.

Having sketched some of the problems confronting students in the modern university, it should be noted that there are signs of hope. Observers in America and in Great Britain agree that the secularization of higher education has reached its peak and that colleges and universities "have recaptured much of their lost concern for the religious development of their students and have increasingly assumed responsibility for such nurture."<sup>1</sup> In the newer universities (Redbrick) in Great Britain, the tradition had been thoroughly secular. "But, in several of these universities there have recently been signs of aspirations to some form of corporate, religious, observances; and there have been tentative, if rather timid, experiments."<sup>2</sup>

The Student Christian Movement of Great Britain has carried on a more vigorous program in the universities since the second World War. The present writer attended a meeting of the Edinburgh University Branch of the Student Christian Movement in February 1954 and joined in a discussion on the "Aims and Achievements of the University." A general dissatisfaction with the University was apparent at the outset of the meeting. The students commented on the following problems: the departmentalization between the faculties and within the faculties themselves; the utilitarianism of the average student who finds the University to be an academic

<sup>1</sup> Merrimon Cuninggim, The College Seeks Religion, p. 1.

<sup>2</sup> Walter Moberly, op. cit., p. 275.



bargain counter "to get a degree in order to get a job"; and the failure of the University to help students think critically and to formulate an attitude toward life. It was suggested that the remedy for all these difficulties lay in the necessity for a change of heart among the students. Murray Leishman, a graduate student, revealed the heart of the problem when he said:

We must take these questions back further. What do we really believe about the University? The University has through its failure taken part in the universal tragedy which we call sin. The real truth of the matter is that it has been redeemed and its life and work is bound up with the life and death and resurrection of Jesus the Son of God.

These conversations and discussions within the life of the Student Christian Movement are among the most important activities in the University today.

There are other religious agencies at work in the universities whose programs are supervised either by resident or travelling staff secretaries as well as church appointed clergymen who work closely with the university chaplains to help meet the religious needs of the students.<sup>1</sup> The Church of Scotland provides a minister to work with overseas students enrolled in Edinburgh University. The Reverend David H. C. Read,<sup>2</sup> the first full-time chaplain at Edinburgh University, said to the present writer in February 1953: "The

<sup>1</sup> For a graphic description of the present student religious life in the universities of Great Britain see David M. Paton's Religion in the University, University Pamphlets No. 9.

<sup>2</sup> Mr. Read became pastor of the Madison Avenue Presbyterian Church in New York City in 1956.

chaplains appointed by other bodies to work among our students and overseas students have been a great help to me and a blessing to the University." Most of the major denominations in America have called competent university pastors to serve in the universities. For example, the Presbyterian Church in the United States during the academic year 1957-1958 employed forty-six full-time and thirty-five part-time campus workers. The universities are still tolerant rather than obedient so far as the Christian faith is concerned; but the existence of the Student Christian Movement and campus Christian workers is sure sign of hope.

An important development in the life of the university in America is the formation of the Faculty Christian Fellowship.<sup>1</sup> Its primary objective is "to help college and university faculty members increase their understanding of and their commitment to the Christian faith."<sup>2</sup> Pastors in university cities have always sought to minister to faculty families, but in the last decade it has become clear that faculty members are key persons in the development of a more effective Christian work within the life of the university. Many thoughtful leaders in higher education believe that Christian students and faculty may best serve the whole academic community by calling the university to its primary task of study and the quest for truth. "In this way it may dis-

<sup>1</sup> As early as 1944 Arnold Nash suggested a world-wide movement of Christian scholars. Arnold S. Nash, The University and the Modern World, p. 202.

<sup>2</sup> J. Edward Dirks, The Faculty Christian Fellowship, p. 18.

cover the fullest service of God, wherein is found our perfect freedom."<sup>1</sup> Henry Drummond failed to see the importance of faculty work in his mission to the university, but other aspects of his message are relevant to this student generation.

### 3. Drummond's Message and the Needs of Students Today

The basic problems and needs of the students of this generation are similar to those that confronted university men in the last quarter of the nineteenth century. Dress, hair style, and campus jargon have changed, but the deep underlying needs of students remain the same. Thus a Yale graduate student writes to his mother:

We have been introduced to the scientific method and shown its results. With this 1957 frame of mind, the 1957 version of Christianity just doesn't fit in. The thing that would make me want to go to church would be an open discussion where the things that bother me could be answered by a competent Christian...the agnostics have got all the best of it...The people who have the most faith now seem to be the people who think the least.<sup>2</sup>

Drummond could have communicated with this student. He was at his best when speaking to the doubter or the cynic. The after-meetings in the Oddfellows' Hall were designed primarily for those students who were having the same doubts expressed by the Yale student. The informal atmosphere of the after-meeting is finding expression in colleges today through Religious Emphasis Week, Religion in Life Week, or Christian Mission to the University Week. During this week

<sup>1</sup> Ibid., p. 44.

<sup>2</sup> This letter is in the possession of the present writer.

a visiting team of ministers and laymen visit dormitories, lead seminars for student and faculty groups, speak in the classrooms, and hold special convocation services for the members of the academic community. In small discussion groups honest doubt is respected and many students affirm that they have been helped during the special periods for personal counselling, study, and discussion.

In America student deputation teams are often sent to smaller colleges and to local churches to interpret the program of Christian work conducted in the university. The primary purpose and function of the deputation teams are similar to the Holiday Mission program designed by Drummond and his associates.

The basic theories contained in Drummond's address entitled "Spiritual Diagnosis" - An Argument for Placing the Study of the Soul on a Scientific Basis" still forms a valuable guide for those who minister to students and faculty. This address "became a classic which marked the beginning<sup>1</sup> of the modern movement of scientific personal evangelism." So great was his contribution to "placing the study of the soul on a scientific basis" that a distinguished psychiatrist once told the American preacher, Samuel M. Shoemaker, that Drummond "had been one of the influential pioneers in the whole field of psychotherapy."<sup>2</sup> Drummond was in the vanguard of those who saw the immense religious implications of the scientific approach to personal counselling.

<sup>1</sup> James W. Kennedy, Henry Drummond: An Anthology, p. 224.

<sup>2</sup> Ibid., p. 10.

The pattern of preaching which Drummond developed during his student meetings is being used today by a number of university pastors. David H. C. Read said to the present writer, "When I preach to university students, I try to avoid the conventional phraseology of the church and I speak in such a way that students will want to discuss the sermon with me later." He believes that the preacher must relate the Christian faith to the student situation and speak directly to him, man to man. The man to man approach was Drummond's most effective method. Read has found that it is best to use the common room and not the church for religious services because "a student will drop in who is less likely to go to church." This is precisely the reason why Drummond chose the Oddfellows' Hall for his student meetings. On many campuses today "neutral ground" is selected in order to attract students who are indifferent toward the church.

It should be noted that during the past few years there has been a renewed interest in the nature, the mission, and the unity of the church among students throughout the world. One of the most glaring weaknesses in Drummond's message was his failure to interpret to his hearers the meaning and function of the church. If he were living today, he could not avoid this important aspect of the Christian life. The fear of being a definite churchman no longer exists for the university chaplain. The unity and mission of the church are of paramount importance to the Student Christian Movement.



today. The minister to students must give more thought to corporate acts of worship than Drummond did. It is particularly necessary that he provide his students with an appreciation of sacramental worship and an understanding of what it means to confess that the church is an ecumenical body. The World's Student Christian Federation has played a significant role in the ecumenical movement. At its General Committee meeting in Tutzing, Germany in the summer of 1956, the Federation launched a four-year study program entitled "The Life and Mission of the Church." The program is built around a series of international teaching conferences to be held in all parts of the world.<sup>1</sup> The key event is a major world conference to be held in Great Britain in 1960. The main features of this project are: to bridge the chasm between ecumenical thinking about the mission of the church and the actual life of the churches; to rethink the responsibility of the church in the present world situation; to communicate to this student generation a new and more adequate understanding of the basic motivation for the mission of the church; to train students for the new tasks in the mission of the church; and to help students to find their places of service within the total life and mission of the church.<sup>2</sup> "All of the nearly sixty national affiliates of the World's Student Christian Federation will elaborate their own national programs of participation in the total emphasis."<sup>3</sup> Drummond was unable to foresee the

1 Detail plans for the program are found in "Minutes of the Meeting of the Officers of the World's Student Christian Federation," Savary, France, October 31-November 4, 1957, pp. 5-11; "Minutes of the Executive Committee," Oxford, England, April 16-23, 1958, pp. 39-58.

2 "The Life and Mission of the Church," Federation News, No. 5, 1957, p. 10.

3 Ibid., p. 11.

developments that led us to this hour.

David Read and other university chaplains have followed Drummond in appealing to students by expounding the Christian faith in language they can understand. It is no longer necessary, however, to take the attitude (as Drummond did) that students will shy away from the words "creed" and "dogma." Students today are not the immediate heirs of a stern dogmatic past as were students in the last quarter of the nineteenth century. They want to know what the church teaches through its doctrines and creeds, but they want to understand that teaching in terms of present-day problems and uncertainties. Not all of the battles fought by young people are of flesh and blood spilled on the fields and hills of distant countries. There are the battles of the spirit and of the mind, struggling in intellectual confusion, suffering the inevitable growing pains of expanding youthful faith, in order to meet the demands of full Christian maturity.<sup>1</sup> Hence, it is the main objective of the university pastor to present the truth of God revealed in Jesus Christ to students who in secularized higher education see the half-truths of science, of economics, or of psychology. Ways must be found to penetrate not only the deep and hidden places in the lives of the students and faculty, but also the subjects in the curriculum. Dr. William Temple expressed this need in a letter to Dr. Arnold Nash:

...what one wants, if possible, is not religious instruction attached to the rest, but religious education, which means that

<sup>1</sup> H. Gause Little, "Mission to the Athenians," Presbyterian Life, September 5, 1953, p. 15.

the whole life and all activities of the school are penetrated by the Christian faith.<sup>1</sup>

Drummond believed that the most effective way to involve the Christian student in the life of the university was in the area of study itself. He saw clearly that the student had a vocation - a responsibility to glorify God with his mind. He refused to hold his student meetings during the week and he discouraged any activity which might have interfered with study. He did not want the university officials to think that study time was being consumed by religious meetings. Mr. Moody once asked Drummond how the students kept up their studies and also their part in the student meetings.<sup>2</sup> He replied, "They make study a part of their religion." Students today need to follow his counsel:

...it is only by and through work that the great Christian graces are communicated to our souls...Hence, gentlemen, the necessity of a student being true, first of all, to his work, and letting his Christianity show itself to his fellow students and his professors by the integrity and the thoroughness of his academic work.<sup>3</sup>

One of the most important current trends in Christian work in the university is a new emphasis on study. Students who participate in the Student Christian Movement are urged to accept the discipline of study as their primary religious responsibility; to witness to the sacredness of the study desk and the place of Christ in their academic work; to relate

<sup>1</sup> Arnold S. Nash, op. cit., p. 195.

<sup>2</sup> T. J. Shanks (Editor), A College of Colleges, p. 237.

<sup>3</sup> Henry Drummond, Stones Rolled Away, p. 170.

their deepest religious experience to knowledge; to be delivered from the fear of truth; and to find the meaning of study in terms of the Christian faith in such a way that their lives, ordered by the discipline of God, may speak out to the university community of the relevance of Christ to the campus. University pastors should follow Drummond's policy in helping students to discover their Christian vocation as students in the sphere of secular scholarship itself.

Students continue to think of college primarily as a period of preparation. They dream about the day when they will enter their vocation, then they will serve God well. To these students, Drummond's words are still applicable:

Do not postpone your usefulness till you have graduated...Your life will never pay you better than while you are at college... Therefore magnify your opportunity as a student. That time can never be recalled.<sup>1</sup>

Again, he declared, "What you can do now is to leaven this university."<sup>2</sup> The university was not a place of retreat nor a stage in life to be endured until the students passed on into "active life." Their vocation began in the university and its concerns became a training ground for mind, body, and spirit with eyes fixed on far horizons and real tasks.

It is important for students to practice Christian studenthood, but they also need to understand that all work is given by God and that a life's work should be chosen in accordance with the will of God. Drummond must be commended for his insight into the meaning of Christian vocation. The

<sup>1</sup> T. J. Shanks, op. cit., p. 228.

<sup>2</sup> Henry Drummond, op. cit., p. 115.

Board of Christian Education of the Presbyterian Church in the United States continues to distribute hundreds of copies of Drummond's address entitled "How to Know the Will of God." He saw two great classes of Christian people in the world: "(1) Those who have God's will in their character; (2) Those who have God's will likewise in their career." The first group of people were in the world only to live, while the other group had a mission in life and they were in the world to minister.<sup>1</sup> He believed that all work came from God, "and a man may be doing God's work and God's will quite as much by hewing stones or sweeping streets, as by preaching or praying."<sup>2</sup>

It remains true that students want strong thinking in sermons; they want preachers to grapple with the deepest issues of life. The outstanding success in America of Elton Trueblood, George Buttrick, and James Cleland verifies that fact. But students also want Christian guidance in practical relationships. In his preaching, Drummond was able to maintain an excellent balance between the intellectual difficulties of faith and practical Christianity. The university preacher would not be justified in devoting the time that Drummond did to a consideration of evolution and religion. His address entitled "Evolution and Religion" would not stir students in

<sup>1</sup> Henry Drummond, The Ideal Life, p. 300.

<sup>2</sup> Ibid., p. 222. A number of books have been published in recent years emphasizing this concept of Christian vocation. Among them are: Robert Lowry Calhoun, God and the Day's Work, pp. 56-64; Alexander Miller, Christian Faith and My Job, pp. 12-20; Alan Richardson, The Biblical Doctrine of Work, pp. 35-45; John Oliver Nelson, (Editor), Work and Vocation, pp. 161-177; W. G. Symons, Work and Vocation, pp. 28-34.



these times. The modern student is not concerned about the process of evolution in religion. He wants to know whether or not the Gospel is relevant to the conditions of his world. Drummond's message, however, continues to be helpful to students perplexed about their faith in the light of the scientific method. He was willing to meet the student of science on his own ground and talk his language. In February 1953 the Radio and Television Department of the Protestant Episcopal Church of America produced a thirty-minute television play entitled "The Clue." The play depicted a young scientist who had many doubts about religion, and Henry Drummond was quoted to give the scientist "The Clue" which helped to answer his problems.

Love was the greatest thing in the world to Drummond, and his message on this subject continues to inspire countless men and women. Students today as in past generations need to understand the Christian concept of love. Phillipe Maury, Executive Secretary of the World's Student Christian Federation, writes in this connection:

Is it really true that we are not concerned with one another?...It is not enough to work for others. The Bible uses another word to describe what Christian concern for others must be-- it speaks of love. It seems to me that our failure in evangelism, as well as at many other points, is a result of our apparent inability to love one another.<sup>1</sup>

The secret of Drummond's great success with students was his

<sup>1</sup> Phillipe Maury, "Witnessing in the University Community," The Student World, No. 2, 1953, p. 120.

genuine love for and acceptance of them as persons. He was able to bring out the best of men because of his great confidence in them. The university pastor, like Drummond, must have faith in the possibilities of young men and learn to love them. The major task on the campus today is to bring the love and mind of Christ to the total university community and its ongoing life.

It is important to remember that Henry Drummond was one of the founders of the Student Christian Movement which has attained such immense proportions in the present day. He was raised up for a special mission. Although he was called the great mediator between science and religion, the crucial work he accomplished in his day and generation was to unite in colleges in Great Britain, America, and Australia, scattered groups of students who desired to seek first the Kingdom of God; to instill among them international love; and to raise up young men who were willing to place Christ at the center of their lives. This is perhaps the part of his work which has had the most lasting results.

The church desperately needs the services of such men as Henry Drummond as she seeks to communicate the Christian faith to the university. These words of Drummond which sum up his evangel should be on the lips of every university pastor:

May God bless and elevate this University!  
May He purify it by His followers! May He  
bind together a band of men who shall go  
forth to the ends of the earth to spend their  
lives and be spent in His service.<sup>1</sup>

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<sup>1</sup> G. A. Smith, The Life of Henry Drummond, p. 499.

## APPENDICES

## APPENDIX A

Note: Among Drummond's letters and papers is the manuscript of the opening lecture which he delivered to his class at the Free Church College in Glasgow. He never intended to have his lecture published; nevertheless, he meticulously corrected the sentence structure and revised the material several times. The lecture is an exact copy of the original manuscript, now in the possession of Mrs. J. W. Pearson, Drummond's grandniece.

### INTRODUCTORY LECTURE

Gentlemen:

I have not thought it necessary to offer you today anything like a formal introduction to the work of this class. Before, however, entering upon the more systematic study of Science I am anxious very shortly and somewhat desultorily to try to express to you the sort of idea our church has had in giving a place to Science in her theological curriculum.

And this perhaps mainly to serve two purposes: (1) To vindicate the church's position in singling out Science for a distinction which is somewhat unique and (2) in doing so to awaken an interest in the subject itself.

One cannot be forgetful of the fact that there has always been a voice in the Divinity Halls against the study of Science. Many of the students, and some of the best of them, have gone through the Science course under protest. And so decided a sanction has a strong popular impression in the church given to this disapproval of its position to study it here, that we can scarcely be blamed if we concur in it even with some degree of warmth.

Now it is obvious that if this is to remain our standpoint, our prospect for the winter, so far as this class is concerned is not a happy one. We stand before the portals of a culture which we have no desire to enter. We thought, in leaving the University we had emerged from the secular complements of education and were henceforth to be occupied with the themes of God and Grace and the problems of human sin; but we find

between us still and these diviner reaches of thought a foreign land which we are asked to traverse and an uncongenial atmosphere which we must breathe.

Now so long as one has a misunderstanding with any subject which circumstances may have called him to study, he can not only find no intellectual joy in his work, but make no progress in it. And we owe it to ourselves therefore - were it only out of respect to the quest after knowledge which is our very life as students - to see for ourselves if it is worthy of honest thought and work. If the study of Science in our circumstances does not consist with the high aims of our life, its pursuit here is not only a mistake, not only a waste of time, but a profanity and a temptation.

It cannot be without much weight with us, that this whole question has already had the most wise and capable thought of the church. We may be confident that the innovation of Natural Science was neither conceived nor introduced without profound consideration. And so much actually has this been the case that to question the arrangement now is almost to cast a reproach on the most honourable names of the church's past.

It was men like Chalmers and Fleming, and Welsh, and Brewster, and James Simpson, and the great disruption leaders who first insisted on Science having a place in the scheme of education of the future church. In their time as you all know it was contemplated likewise to include not only this, but several of the Arts subjects, in her course of study. Along with its chairs of theology therefore it instituted a chair of Moral Philosophy held in Edinburgh by Stewart, Logic taught by the present Professor Fraser, and classes in Mathematics and Classics. These however, after the abolition by Parliament of the tests for lay Professors, became no longer necessary to retain. But so strong was the feeling then in favour of Natural Science that when the Free Church College threw off every other claim to provide a course in Arts this one branch of study was left behind and given a place by the side of theology itself. Nor was this then supposed by the church to be an anomaly in her teaching. It has often been thought so since, but only because the original idea of its founders has been forgotten. They did not mean it to supersede the teaching of the University, still less as a reproach upon its methods of handling Science. But the time had come when Science, emerging from a long and obscure infancy, had forced itself first to the highest place in University teaching, and then by assuming sudden and startling developments, as high beyond it. Science had grown too great for the secular schools. It was reaching out to the highest questions in theology on a hundred different sides and it was necessary that the church should welcome what she could no longer ignore. The church had begun to see that theology was a wider word than had hitherto been allowed. At first, theology was against Science, and on its guard at least against what was then called Nature. Then it caught a glimpse of the divine in Nature,



formulated it, and called it Natural Theology. But Natural Theology never did much for supernatural theology. The church never really held the key to it which was Science. And even with the key to it, a century or two ago there was not much to open.

But at the time when the thought of introducing Science into theological schools took hold of the church, the leaders of the church had a different outlook. They saw that Natural Science was now reading off the great book of Nature, and all the world was listening - all the world except - the church. They saw on the one hand that the church did not read this book, on the other that the world was reading it wrong. They saw that Science did not know the author of its book, did not care to discover it. The church again, and on the other hand knew the author, but did not know the book. It was written about matters in which it felt no interest, in a language she had never been trained to understand. But this was to be remedied now. The church should learn this language everybody was talking, and read the book with which all the whole cultured world was busy. This book - this book that the scholars of the age were reading before their bibles - should not remain anonymous. The church would say that it was God's. The church would look over the world's shoulder, and, turning over the pages with it, press home its lesson for God - gather its thoughts and wonders with it, but teach it to think and wonder at God. This was one of the things the new study was to do for the church and for the world. The breach between them had been slowly widening out until men talked of the divorce of Science and Religion as if it were an accomplished fact. Science against Religion, the reign of law against God, the Vestiges of creation against the book of Genesis - these were the popular antithesis of literature. Sick as we all must be of these terms now, we must not forget at that time they were very real. Thinking men were called upon to take their stand on the one or on the other. It was not only time for theology to interfere; it was a necessity. For there was not simply separation between Science and Religion - there was fighting between them. Scepticism in its day has had many battlefields. It has been in theology, it has been in philosophy in all its many phases; but then it was drawing round Science. The attack was not over from the older position, but the great battlefield was changed. And with the change of camp there had come a change of tactic and of weapon. So that the church was called upon for new defences and more modern armament to meet the invasions of a swiftly advancing enemy.

Now if Natural Science had to be brought to the rescue twenty years ago there are surely many things which call for it more urgently today. During these years of interval a progress has been made in Science altogether unparalleled in any century even of the world's history. It would take pages even to indicate the names of the discoveries and discoverers of that time. With reference to the department of it with which we are specially connected, increased facilities for exploration, higher

premiums on discovery, the introduction of Science Education into every school and college of note have raised Natural Science to a position it never occupied before. And, above all, these few years have been distinguished even among the centuries by the publication of a work which will always mark the period as an era in the history of Science - I mean of course the "Origin of Species" of Mr. Charles Darwin - which, with defects which make its triumph the more a miracle - has simply revolutionized Science. And so great is the activity at present in every department of Nature study that if we shall ever be able to distinguish the progress of human thought into ages - the age of Poetry, the age of Theology, the age of Philosophy - the present shall surely be singled out as emphatically the age of Science, and it is upon these last few years that the future will mostly found the claim. Now from all this it is clear that the church was left without an alternative. She did not choose to take up Science - she was summoned to it. Watching the age with a keen eye, as the church must, she could not but note this fascination which had crept over learning. She could not stamp it out, as in old time, with anathema and inquisition. She could not destroy it - but she could do better - she could elevate it. So she has set herself to understand it, and befriend it. She will transfuse it with her own high thoughts and transfigure it with a better inspiration.

When we come to look at the question in this more practical form we find that if the church is to take up any attitude toward Science she must demand two things of her ministers. They should have a working acquaintance with Science itself; and they should be familiar with the bearings of Science upon theology and vice versa.

As regards the first of these - that we should be asked to accomplish ourselves in Science - no one can well deny that the expectation is in every way reasonable. For one thing, it is reasonable simply as a branch of culture. The time was when the classics and philosophy were all that culture demanded, but there is no culture now without Science. And if the men who are to lead and elevate the age are to be par excellence the cultured of the age they must reflect not only the culture of these professions, but in the broadest sense the culture of their time. The church it is true has other ways of making herself respectable, higher ways perhaps, but no man who has exercised himself with the church's problem how to carry the Gospel to the age can afford to miss the natural avenues by which that age is to be reached. (Apart also from the mere ornament and discipline of culture in Science, the time has now come for it to be a weapon.) There are natural avenues to men's souls, and there are spiritual - rather there are natural lines in every life which open in to spiritual vistas if only men will be taught to see. And though it may generally be our part to point to the spiritual alone, it may not be the meanest of our work to traverse sometimes with the inquirer the Natural path to Faith.

So far, in the next place, as the relation of Science

and theology are concerned, a change of attitude toward the whole question within the last few years has happily begun to take place. The religious man no longer needs to apologise for his faith to the man of Science; the latter no longer needs be looked upon as antichrist by the former. The relation between the two are better understood. And it is the church's business to study that relation and help men to a true understanding of a problem the treatment of which in all past ages, and in some sense still in this has been a disgrace to intelligence. It might be worthwhile in this connection to note an inconspicuous tendency of Science at the present moment which is not being recognized as it deserves. The worn and popular text of the narrower school of criticism upon modern progress has been this, "How far Science has wandered away from God." I believe this to be unjust. The more careful observer is not too sanguine perhaps now when by a sentence in a Scientific book here, and a discovery in Science there the lines of which he unconsciously projects into a future which may not be remote, he is led rather to say to himself, "How near Science seems to have come to God." There are not wanting signs that unexpected lines of argument for religion are on the eve of being opened up - and from the unexpected side of Science. If we examine the works of the greatest nature students of our time for instance we find this significant fact that those who have drawn nearest to her secrets have been the nearest to her one discovery of God. I do not refer to religious students of nature, or to scientific poets, but to scientific sceptics if you will. It is a commonplace to say that the religious naturalist finds natural religion in everything he sees. But the unrecognised truth is that the irreligious man who draws near nature draws nearer faith with every step he takes. As an illustration of this from the physical side I have only to remind you of that recent and important contribution - which has both amused Science and confused it - The Unseen Universe and its sequel. Call it an argument, or a hypothesis, or a coincidence, or a conceit it is a striking example of an approach to the Spiritual from the purely physical side, sanctioned by the highest scientific authority. As an illustration again from the natural side we have a typical instance equally ready at hand. Here is a man who stands today in the foremost ranks of Science. Haeckel, speaking the mind of Germany has pronounced him the first zoologist in Europe. So few are there to equal Mr. Huxley in true scientific attainment, so few names stand near his in the annals of modern Science that he may be said to stand alone. His standpoint as he himself tells us, is not Christian nor anti-Christian, but simply extra-Christian. Watch this man for a moment as he looks at Nature, and let us judge for ourselves how very nearly "A man by searching has found out God".

He stands looking down the tube of a powerful microscope. Almost touching the lens he has placed a tiny speck of grain of precious truth they may find there prepared to understand the men themselves, and bring them back to the Church, teaching the church to understand them.

They are finding God there, we find God here. If they



are not finding God there, we have little hope perhaps that they will find him here. We try to make them find him, but not here, there. Their mind is closed to our side of the truth. We must reach them on their own side. We ply them with doctrine, but it is in vain. They are pre-occupied, "Try my own side of things," they say. "Meet me somewhere in Science - come to me, rather than tear me away from my world, from my passion to come to you." And this is what the church may have to do yet - if it is to carry the Gospel to every creature.

Of course this is no more than an illustration. It would be miserable religion for any man which he could find from Science alone; but the single point is clear that nature has avenues which lead to the supernatural and that the appropriate approach to certain minds may be along lines which Science has laid. The question, "Is God to be found in Nature," is entirely beside the mark. Wherever God is not to be found, in Nature he certainly is and must be found. Therefore all avenues to Nature, that is to say all sciences, sooner or later must lead to God. The God of Literature may be a myth, the God of Philosophy may be a dream; but the God of Nature must not only be real, but a vivid likeness, a likeness true as it were to Nature, as far as her camera can reproduce it, and that perhaps is further than we are yet aware.

One might indeed go so far as to assert that without the knowledge of God in Nature our conception of God in grace must ever remain one-sided and incomplete. Science has filled in, for the modern student, the name of God, the idea of God, and clothed Him with attributes so magnificent that for this alone the pursuit of Science is worthy the serious study of every Christian.

Now, and to come to more practical matters, it must next be conceded that if the age is to be largely reached through her culture, so far as Science is concerned that culture must be genuine and thorough. In plain words the church must really know Science.

The church may indeed wear Science as an ornament - to furnish her, for instance with illustrations, to freshen the theological air sometimes as it were with the breath of nature. One does not undervalue these things, but to do permanent work in the church Science must be more than an ornament or an aid to devotion - it must be a weapon. (It must be so used as not only to build up truth, but to combat error.) Scientific scepticism, if we are to hear any more of that, must be met on its own grounds and dealt with in terms of Science. The Scientific methods must be learned by every theologian, and a mastery of the laws of Nature is indispensable to a knowledge of the ways of God, and therefore the church's study of Science must be no dilettante thing, but an honest and thorough work.

It does not follow from this however that the standard of attainment in Science is to be so high that a thorough equipment in

every Science is expected from every servant of the church. We may reassure ourselves that whatever is expected of us, this assuredly is not. If one might draw the distinction, there is a difference between a man of Science, and a Scientific man. A man of Science is one who has devoted his life, perhaps, to this one pursuit. He has trained himself by special reading and a lifelong observation until the ends of his life and the ends of Science are one. You expect special and rare products from this man's thoughts and you pardon him a thousand eccentricities and even ignorance of other things if he has learned his one theme well. The Scientific man on the other hand is simply the man who does things scientifically. It does not express a mental possession of Science so much as a mental attitude which is scientific. It demands, in its simplest form at least, no special scientific furniture in the mind, no memory loaded with classification, no scientific expedition to distant lands or seas. It simply asks the scientific eye which looks upon nature intelligently enough to understand and love her, the balance of mind which has no fear for her most daring discovery, and the high ideal which demands respect for everything that is true. It is a standpoint we are to acquire, an attitude towards nature, and a sympathy with her - and only necessarily facts enough to beget this. But as far as we are concerned all that is really necessary might be fully embraced by some such programme as the following. The whole attainment which we might be supposed to aim at is included in these three heads.

1. A careful groundwork in the general principles of Science, with particular application to one or two.
11. Sufficient information on each special Science as to make any special study of it easy for the future.
111. A working acquaintance with the vocabulary of Science so as to understand the problems of scientific men, and the language in which so much of the ablest literature of the day is written.

This last consideration by the way is perhaps worthy of a special emphasis. Few works of any note are published now which are not more or less studded with scientific terms. The monthly and quarterly Reviews which reflect so surely the culture of the times contain a percentage of Scientific articles which increases every year; and even the religious magazines are held to be incomplete without their paper on Botany or Geology. These things being so it is more than remarkable that the number of those in the church who can even appreciate what Science means when she speaks, writes or attacks should be so few; and it is not to the credit of the church's training that men who read their Augustine in the original, and their Schleiermacher, and their old and new Testament should stumble over the simplest terminology of a Scientific book.

Of course we must not carry this too far. There is for



us at least a certain necessary limitation to our study of science. Our business in the first place, is not with the mind of the world, but with the sin of the world. And if we are asked to go into Scientific culture for the sake of its avenues to human sin, the same demand forbids us to go too far lest we lose ourselves and our work in the act. Much of Science can never be more than forbidden ground to us. For if there is one form more than another in which the church must suffer self denial, it is not in being poor, or neglected, or despised by the world, but in having to rein herself in when the chase of intellect is keen and when knowledge is alluring her with an inspiration only second to the divine.

Looking then at the study of Science by the church as a purely utilitarian question, there remains another consideration to be alluded to. Science has not only educational and theological relations, it is likewise of some homiletical importance. In talking of its wealth of illustrations, its method of expounding truth, and its new and fresh words for the illumination of it, this has already been hinted at. But if one might single out one other reason for cultivating a love of Science it would be this - that it gives an extraordinary power to the church in dealing with one of the most important and difficult classes with which she has to do. I mean her educated young men. The ambition of every thoughtful minister just now is to reach his young men. He sees, if he is watching the currents (of life) around him that as a plain matter of fact, and be the cause what it may, the church is fast losing her hold on young men. And the alarming thought is that it is not the worst of them who are breaking off from the church, but often the best. And a minister may be excused profound concern when he thinks of this, when he thinks of the future of his church with its strength and culture gone. Now I believe there is no more important way of restoring the confidence of young men and bringing them about their minister than a little innocent guile of Science. By the traditions of the country many honest ways of access to their confidence and sympathy and friendship are forbidden him. He can not well, for instance, spend his Saturday with them in games of skill, or share their holidays always on terms which they might choose. But he can gather them round his microscope in his study and knit their hearts to his in common wonder at the curious things of God. He can read the book of Nature with them and create a love at once for her and him; so that even what are to him but hours of recreation may be sermons which lead the flower of his people into pure thoughts, pure company and honourable accomplishments.

The very fact, indeed, that he loves these things will give him a strange power and influence with the young. The young want to know about Nature - when they come into the world they are full of questions about birds and leaves and all strange things that creep and move; and they will never want an errand to their minister if they know he loves them too. It was a true instinct which led the early Britons to teach their children the beautiful

proverb, "Esteem the man who looks with love on the countenance of Nature, on the works of Art, and on the face of a little child". Art itself, as Ruskin has told us is nothing but the expression of man's delight in God's work. And if Art and Nature in their true sense were more an influence in the teaching of the church the difficulty as to the church's youth would cease perhaps to be the grave problem it has become.

It only remains now in a few sentences to indicate the special shape that our winter's work should perhaps take. Speaking roughly, Natural Science is made up of the two sciences of Geology and Biology. Biology includes all that comes under the old term Natural History - that is to say Botany and Zoology. Now to attempt to take up three such great sciences as Botany, Zoology, and Geology in a five months course would be out of the question. Zoology alone includes Physiology, Comparative Anatomy, Zoology proper, and Geographical Distribution. Geology again comprehends Geology proper, Mineralogy, Lithology, Petrology, and Palaeoethnology. Any one of these branches even could get no more than justice in a single session, while to take up all of them would be merely burlesquing Science.

The best alternative, and indeed we are almost induced to it, is to select one of these for somewhat careful and detailed study, reserving perhaps half of the time, or a third, for a more general introduction to the others.

As regards the one to be studied in detail again we are likewise left pretty much without an alternative. A Natural Science class is nothing unless it be a genuine study of Nature. One fact self observed is worth a hundred gathered from books. It is only field Science or laboratory Science, that is really impressive and valuable. And even the best text books are worthless unless every page be systematically compared with Nature. Now with this process of the three Sciences Botany, Zoology and Geology the choice is at once apparent. Botany is essentially a summer study. It is therefore comparatively inaccessible to us. Zoology again is essentially a laboratory study; it might be studied here, but under difficulty. It would require considerable preliminary knowledge of Anatomy, expensive apparatus, books and on the whole is not perhaps so interesting in our special circumstance as the third viz. Geology. Geology can be studied at all times. It is the most accessible of the sciences, the newest, and all things considered the most valuable for us. While giving our study to it however, we should have time probably to master likewise the real basis of the other two. Thus in Botany with the help of the microscope and dried specimens we may go over the physiology of plants and with the same aids for zoological physiology. This will make the programme as complete perhaps as circumstances will allow, and only one addition still to be made. It is indispensable that we should not leave this class without considering the more significant of the new questions which are agitating Modern Science. It will therefore come specifically within its promise

to give a resume at least of such subjects as Darwinism, Evolution and the Antiquity of Man.

It may not be within the power of all of us to go into these subjects fully or to become scientists in the technical sense of the word. It may be indeed that some of us even plead that much as we should (?) the knowledge of these things, nature has not endowed us with any desire to study her. We feel no movement of thought towards her, no wonder or poetry, as we come into her presence. We think thus perhaps, but we are unjust to her and to ourselves. We have not become so artificial and commonplace that nature will reckon us exile and alien. Nature has a voice for every man and will reveal her hieroglyphic to everyone who draws near enough to read. There is a distinction however which the Germans have pointed out for us and which may perhaps encourage us between the love of nature and the knowledge of nature. In criticising the poetry of the Greeks it is observed by Schiller that, "Nature seems to interest the Greek Poets' understanding more than his moral perception". "He does not cling to her charms," he continues, "with the fervour and the plaintive passion of the poet" and yet in his description of Nature he is in the highest degree "correct, faithful, and circumstantial". It is the difference, to take a modern illustration, between Edwards the Scottish Naturalist, and say Charles Lyell. We cannot all have the consuming enthusiasm and devotion of Edwards but with a little trouble and patient endeavour we can all have the intellectual and cultivated interest in science which will enable us to share and elevate the culture of the age.

I do not venture Gentlemen to close this hour with any allusion to the circumstances in which this class meets. I do not venture to intrude upon the sacred theme which must fill all our minds today. I do not dare to spoil the solemn impression of our venerable Principal's words at the opening of this college. Still less would it become me, who am only one of yourselves to make any allusion to myself. But for the sake of him<sup>1</sup> who is gone I know you will feel with me the exceptional nature of this session's work, and allow for it in forbearance and patience. I know that with his handiwork all around us in this room we shall often be reminded of the worker's voice which is silenced. And we can have no higher stimulus for the work that lies before us than that we too should learn his love for the works of God, and know his secret of a humble and blameless life.

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1. The reference here is to Mr. Keddie, Drummond's predecessor.

## APPENDIX B

Note: This is a copy of the printed invitation sent to clergymen, politicians, authors, artists, critics, barristers and soldiers inviting them to attend the second series of addresses delivered by Professor Henry Drummond at Grosvenor House.

44, Park Lane, W.  
May, 1888

PROFESSOR HENRY DRUMMOND, (Author of Natural Law in the Spiritual World) has promised, at the request of the undersigned, to deliver three addresses to men on the 3rd, 10th and 17th June (Sundays) at 4 p.m.

THE DUKE OF WESTMINSTER has kindly offered the use of Grosvenor House for the meetings.

(The limitation to men has reference merely to the accommodation available.)

Tickets for any or all of the Meetings may be obtained (by application only) from any of those whose names are given below: and it is particularly requested that the enclosed ticket of admission to the first meeting may be returned if not required.

Aberdeen,  
Dollis Hill, Kilburn, N.W.

Arthur James Balfour,  
4, Carlton Gardens.

W. St. John Brodrick,  
29, Lower Seymour Street, W.

George N. Curzon,  
7, St. James's Place, S.W.

R. Munro Ferguson,  
43, Farm Street, W.

Alfred Lyttleton,  
4, Upper Brook Street, W.

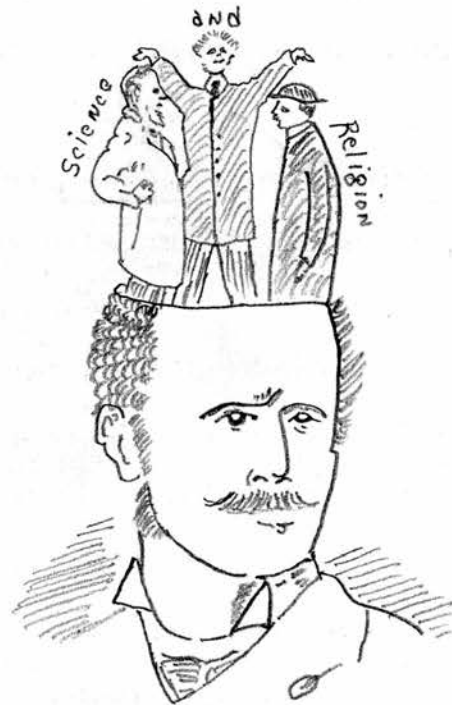
W. D. Murray,  
Gren. Guards, Chelsea Barracks.

George W. Russell,  
18, Wilton Street, S.W.

John Sinclair, (Hon. Sec.)  
44, Park Lane, W.

J. E. C. Welldon,  
Harrow-on-the-Hill.



APPENDIX C

ON THE BRAIN - PROF. HENRY DRUMMOND

Note: Each week there appeared in The Student, a magazine published by Edinburgh University students, a cartoon entitled "On the Brain." It pictured a favorite professor and indicated his special contribution to University life. Henry Drummond was the subject of the cartoon in the issue dated February 22, 1893.<sup>1</sup>

<sup>1</sup> The Student, February 22, 1893, p. 256.



## APPENDIX D

Note: The following notes and comments are samples of the annotations Henry Drummond recorded in his Bible. This Bible is in the possession of his niece, Mrs. Donald Macrae of Edinburgh.

### OLD TESTAMENT

Psalms 1:1.

Outline in the margin: The Backslider's Progress

- (1) Listening to ungodly counsel
- (2) Openly siding with sinners
- (3) Boldly ascending into the scoffers seat

Psalms 19.

The key is in verse 14. A meditation. The scenery of the Psalm, the grandest, yet the simplest. Such a meditation is within reach of every one.

#### I The Book of Nature

Verse 2 comes first. The day is speaking. The night teaching. What are they teaching?

- (1) The glory of God      (2) Creation
- 'The earth is full of heaven and every common bush afire with God' - Mrs. Browning.

The preaching of the heavens is wonderful in these respects.

1. The preaching never stops. All day long - then night catches up the strain - carries it on through the silence to the next sunrise.
2. The Preaching is in every language
3. The Preaching is in every land
4. The Preacher is Divine

#### II The Written Book. Verses 7, 8, 9.

Nature is insufficient.

Six lines each in Hebrew of 10 words each - like the ten commandments. They give the name, the nature, and the effect of God's law.

Verse 7: Natural religion is imperfect. Besides it can only satisfy the mind. The law of the Lord is perfect, converting the soul. (healing - balm - nature can not heal the soul's wounds)

Verse 8: Progressive - The Christian is first converted, then made wise, then made happy. Only truth can give peace and joy.

The Commandment of the Law is Pure - unadulterated - something to rely on. What a relief the doctrine of Inspiration is - Here is something untainted, errorless, pure. It is to Reason, among all that is shifting, perplexing, fallacious. What the Righteousness of Christ is to the heart, among all that is impure and vile.

Verse 9: Clean, enduring forever. Cleanness is the fire of corruption. To be unclean is to be corrupt...enduring forever...He that doeth the will of God, abideth forever.

Verse 10: The two absorbing pursuits of Life - wealth and pleasure - "gold" and "honey" - Moreover

Verse 11: (a) Warning and (b) Encouragement. "in keeping them" not "after keeping them" the reward is in the act.

### III David opens another Volume - The Book of Conscience.

Verse 12: Can a man go wrong in the face of all that? Who can understand sin after that?

Verse 13: Cleansing from secret sin, keeping back from Presumptuous sins.

### Psalms 23.

There is provision made in this Psalm for all the stages of human existence. Life. Death. Eternity.  
Life - verses 1, 2, 3, 6.  
Death - verse 4.  
Eternity - verse 6.

Verse 1: Everyone who has not the Lord for his shepherd wants something. There is somewhere a blank - an aching void in his life.

Verse 2: The attitude of repose...The Peace of God which passeth all understanding is ours.

Verse 3: Let Him lead: let us "follow on to know the Lord."

Verse 4: See how a righteous man can die! If there's a shadow there must be light somewhere. But who fears a shadow. Besides, it's a walk "through"

the valley. The other side will soon be reached,  
 "and there shall be no night there." Let this as  
 well as "thy rod and staff" comfort us.

Note the climax in the Psalm -  
 The first verse begins far down - "I shall not want."  
 Negative - No great promise. But in the last verse -  
 "Surely goodness and mercy" - "my cup runneth over."  
 "I will dwell with God forever."

|                                 |           |
|---------------------------------|-----------|
| <u>Verse 6:</u> Two contrasts - |           |
| The days of my life             | follow me |
| Forever                         | dwell     |

Note: The pronouns in the Psalm.  
First: David thinks of himself -  
 My - 1st person  
Second: David thinks of God -  
 He - 2nd person  
Third: God comes close to David -  
 Thou - 3rd person  
 This is common to all Christian experience.  
 At first the sinner is occupied with himself.  
 My care, My sins, My feelings  
 Then he thinks of Christ - far off - Redeemer.  
 "He" did this - "He" died for me.  
 Bye and bye the beautiful sense of communion comes  
 "Thou."

## NEW TESTAMENT

Matthew 6:1-18.

Christ now passes from the corruption of doctrine to  
 those of Practice. He singles out three particulars  
 in which the religion of the Pharisee was hollow.

1. Almsgiving - relation to men
2. Prayer - relation to God
3. Fasting - relation to self

Matthew 26 and 27.

The Fall of Peter and the Fall of Judas (On the same day)

The Sin:

|  |   |
|--|---|
| <u>Peter's Sin</u> - the sin of the<br>church being ashamed of Christ. | <u>Judas' Sin</u> - the sin of<br>the world selling Christ. |
|--|---|

The Remedy:

Peter - goes with his sin to  
 Christ; is met with sympathy  
 and love.

Judas - goes with his sin  
 to man - is met with cold  
 indifference "What is  
 that to us?" "It's none  
 of our business."

Result before Confession:

Peter - spends his night in penitence

Judas - spends his night in remorse

Result after Confession:

Peter - loves stronger than ever

Judas - "went out and hanged himself."

## John 3 and 4.

"John 3 and 4 are both Chapters of dialogue - the most interesting form of writing contrast - One by night, the other in burning noonday. One a man, the other a woman. One educated, cultured, the other illiterate, ignorant. One moral, the other sinful. A side of religion for men - the New Birth for his active life, a side for woman, a well of Grace for her daily care (not of course that they exclude each other)."

John 3:2 Nicodemus came as a pupil to Christ as a teacher. He should have come as a sinner to Christ as a Saviour. Therefore Jesus had to correct him, "Ye must be born again." A great many come to Jesus as a pupil before they come as sinners - and get nothing.

John 4:6 "Be not weary in well doing." Even when we are "weary" we must speak to people about their souls! Christ never lost an opportunity. He was often weary - but not "in well doing."

John 4:24 Spiritual worship...Only life can beget life. Spontaneous generation has been proved impossible in the physical world. It is impossible in the Spiritual. Growth only comes from Life - Union with God.

## Romans

Romans 7:24 Many say "What" instead of "Who" and are never delivered.

Romans 8:28 Not "all things," but all things "together" - It is the mixture that profits - a little joy and a little sorrow; a little pleasure and a little pain.

Romans 13:14 Let the Christian wear -

1. The Robe of Righteousness - Luke 15:22
2. The Robe of Profession - Revelation 3:14, Galatians 3:27
3. The Robe of Holiness - Romans 13:14, Colossians 3:12
4. The Garment of Praise - Isaiah 53:3

5. Be clothed with Humility - I Peter 5:5
6. Be clothed with Immortality - II Corinthians 5:2

### I Corinthians 13.

Charity = Love; Love = Christ.  
Therefore substitute "Christ" for "Charity" and read,  
e.g. "Christ suffereth long and is kind."

### II Corinthians 5.

Evangelism - Let it be the ruling passion of your life. Let it be a substitute for all that the world has - for fame, for fortune, or for friends; but take care lest it be a substitute for Christ.

### I John 3. - Six things worth knowing

- Verse 5 - We know that he was manifested to take away our sins.
- Verse 19 - We know that we are of the truth.
- Verse 14 - We know that we have passed from death into life.
- Verse 15 - We know that no murderer hath eternal life abiding in him.
- Verse 24 - We know that he abideth in us.
- Verse 2 - We know that...we shall be like him.

### Revelation 3:5.

If our names had to be blotted out and re-written every time we committed a sin - as some suppose - there would not be angels enough in heaven to do it! Once a child always a child. You can't un-child a child. He that believeth hath Everlasting Life.



APPENDIX E

## The Regular Meetings of the Possilpark Free Church

March 1880

- Sabbath - Young Men's Fellowship Association, 9:30 a.m.  
Public Worship, 12:30 p.m. and 6:30 p.m.  
Children's Church, 10:45 a.m. till 12 noon.  
Sabbath School, 3:00 till 4:15 p.m.
- Monday - Penny Savings Bank, 7:00 till 8:00 p.m.  
Kitchen Prayer Meetings, 3:00 p.m. and 8:00 p.m.  
Young Men's Christian Association, 8:00 p.m.
- Tuesday - Popular Lectures  
Kitchen Prayer Meetings, 3:00 p.m. and 8:00 p.m.
- Wednesday - Mothers' Meeting, 3:00 till 4:00 p.m.  
Congregational Prayer Meeting, 8:00 till 9:00 p.m.  
Psalmody Practicing, 9:00 p.m.
- Thursday - Children's Library, 7:00 till 8:00 p.m.  
Kitchen Prayer Meeting, 8:00 p.m.
- Friday - Kitchen Prayer Meetings, 3:00 p.m. and 8:00 p.m.<sup>1</sup>

"In addition to usual prayer meeting on Wednesday, short services are held every week in various houses in the district... the attendance at each meeting varies from twelve to twenty... they help to infuse a family feeling among the congregation..."<sup>2</sup>  
These meetings were called Kitchen Prayer Meetings.

<sup>1</sup> "Deacons' Court Minute Book Number I," Possilpark Free Church, p. 7.

<sup>2</sup> "Minutes of the Committee appointed by the Renfield Session to oversee the Possilpark Mission," February 10, 1880.

APPENDIX F

Note: There are no written prayers among Henry Drummond's papers. The British Weekly, however, published one of Drummond's closing prayers which he used during the second series of addresses at Grosvenor House, London.

"Lord Jesus, we have been talking to one another about Thee, and now we talk to Thee face to face. Thou art not far from any one of us. Thou art nearer than we are to one another, and Thou art saying to us, 'Come unto me, and I will give you rest.' So we come just as we are. We pray Thee to remember us in Thy mercy and love. Take not Thy Spirit away from us, but enable us more and more to enter into the fellowship with Thyself. Bless all here who love the Lord Jesus in sincerity. Help those who love Thee not and who miss Thee every day they live, here and now to begin their attachment and devotion to Thy person and service, for Thy name's sake. Amen."<sup>1</sup>

<sup>1</sup> The British Weekly, March 18, 1897, p. 388.

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#### F. Letters

The present writer has consulted approximately two hundred letters written by and to Henry Drummond during the period 1866-1896. They were not of sufficient importance to the preparation of this thesis to justify an individual listing of them.

1. Letter of Henry Drummond to his mother dated September 8, 1887.
2. Letter of Henry Drummond to his mother dated September 16, 1887
3. Letter of Henry Drummond to his mother dated April 28, 1893.
4. Letter of D. L. Moody to Henry Drummond dated March 1, 1896.
5. Letter of Luther D. Wishard to Mrs. J. Y. Simpson dated March 18, 1897.

6. Letter of J. R. Miller to Drummond's mother dated April 3, 1897.
7. Letter of Lady Aberdeen to Drummond's brother dated October 25, 1927.

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